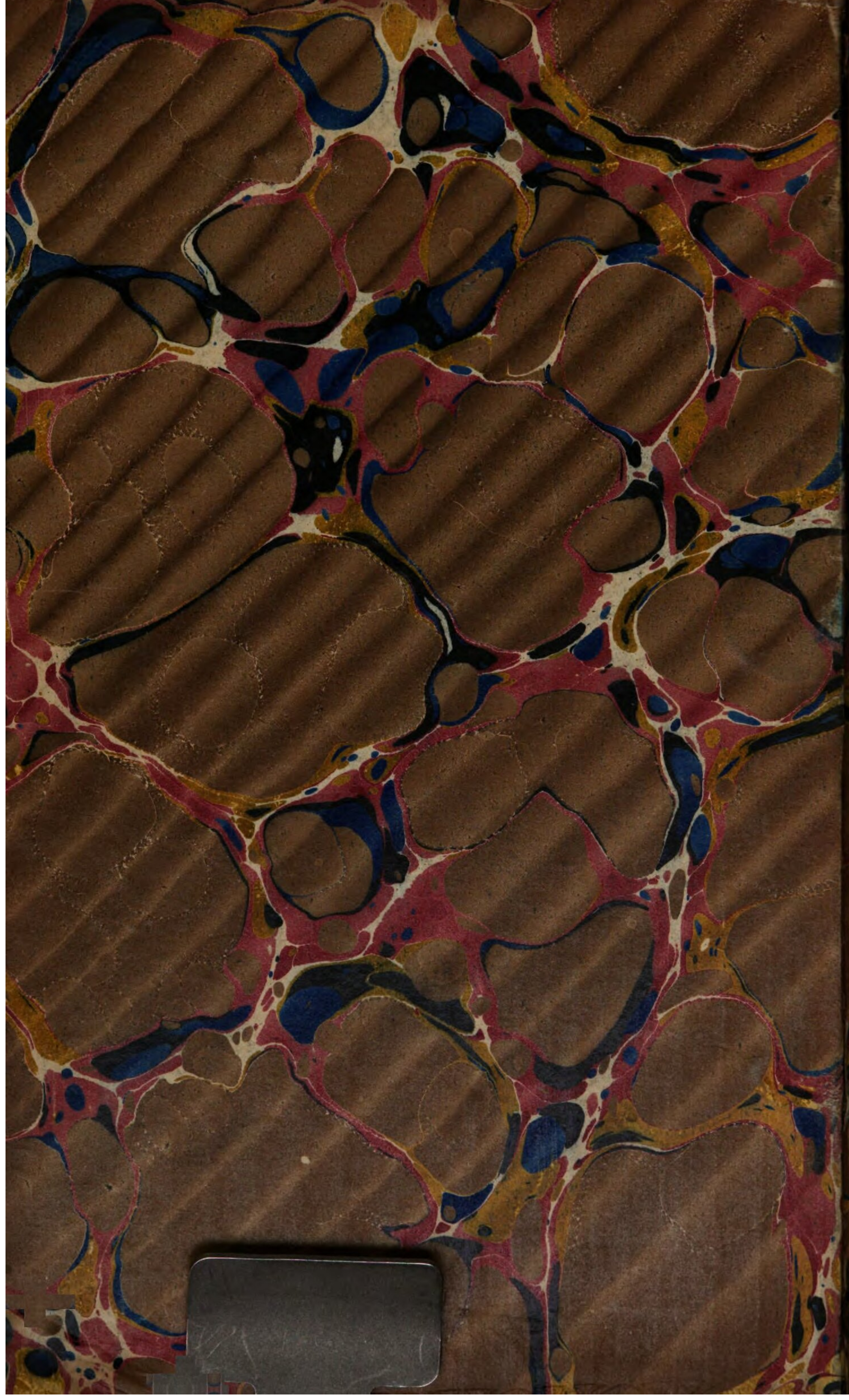
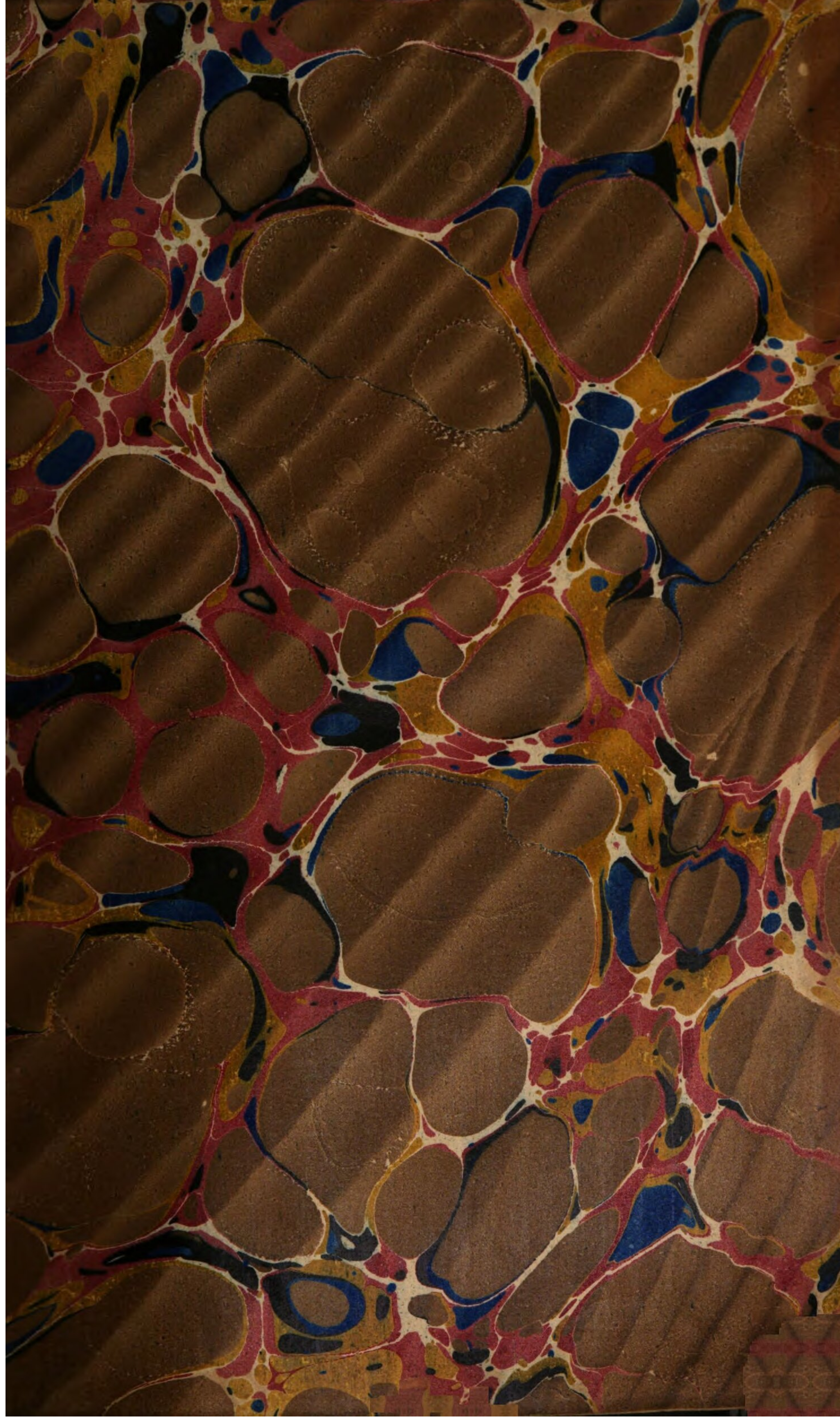






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ON THE
NEW JERUSALEM,
AND
ITS HEAVENLY DOCTRINE,

AS REVEALED FROM HEAVEN:

TO WHICH ARE PREFIXED

SOME OBSERVATIONS

CONCERNING

The New Heaven & the New Earth.

TRANSLATED FROM THE LATIN
OF
THE HON. EMANUEL SWEDENBORG;
Originally published in the Year 1758.

THE FOURTH EDITION.

LONDON:

Printed by J. and E. Hodson, Cross-street, Hatton Garden;
For the Society for Printing and Publishing the Writings of the
Hon. Emanuel Swedenborg, instituted in London in the Year 1810.

SOLD BY T. KELLY, NO. 52, PATERNOSTER-RROW,
And may be had by giving Orders to any of the Booksellers in
Town or Country.

1811.

[*Price Four Shillings.*]



Matt. vi. 33.

*Seek ye first the Kingdom of GOD,
and all Things shall be added unto
you.*

THE FOURTH EDITION.

LONDON.

Printed by J. and J. Johnson, Stationers, Strand.
For the Society for Promoting and Publishing the Writings of the
Hon. Emanuel Swedenborg, instituted in London in the Year 1789.
SOLD BY T. KELLY, NO. 52, WATERLOO-STREET, LONDON.
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TO THE

FOURTH EDITION.

THE present edition of this work having undergone so complete a revisal as to give it an appearance very different from that of the former impressions, the editors think it proper to explain the object for which the revisal was undertaken.

At the time when this work was first published in English, the necessity of a strict adherence to the original was not generally felt; and it is well known that the early translations of the Writings of Baron Swedenborg, though they give the general sense of the original with sufficient clearness, are yet, for the most part, too diffuse and paraphrastical to convey those particular, precise, and correct ideas of the subjects treated of, which their importance requires, and which are so evidently intended to be conveyed by the simple and perspicuous language, and carefully appropriated terms, of the enlightened author. To bring the translation as close as possible to the original Latin, has therefore been the object of the alterations that have been made in the present edition: and the accomplishment of this has chiefly been attempted by retrenching exuberances, and preserving a greater uniformity in the rendering of peculiar expressions.

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A considerable part of this work was first published by the author, under a different arrangement, in the *Arcana Cœlestia*. The editors of this edition have therefore been careful to discover and examine the parallel passages in the translation of that work; and they are happy to be able to state, that, where the original in both works is entirely the same, they have had little more to do than to transcribe the version of the *Arcana Cœlestia*, the fidelity of which is such that they have seldom ventured to deviate from it.

One peculiarity in the following work it may be necessary to explain. It is well known to the readers of the writings in the original, that the author uses a great number of adjectives in the neuter gender as substantives. One of the most common of these is the neutral adjective *Divinum*, which in some of the translated works is rendered by the English substantive *Divinity*, and in others by the adjective *Divine*, with the addition of the expletive substantives [*being or principle*]. The former translation is not adopted in the following work, because the editors conceived that had the author intended to convey exactly the same idea as is conveyed by the English substantive *Divinity*, he would have used the corresponding substantive *Divinitas*, which in this work occurs but twice (at n. 289), where it is used simply to signify the Deity: and on the other hand they were apprehensive that the use of expletive substantives might have a tendency to introduce extrinsic ideas not intended to be conveyed by the simple term of the author, and which it is desirable to avoid respecting so sacred a subject. In the following work, therefore, except

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where the original translation has been inadvertently retained, *Divinum* is simply rendered *the Divine*; a latinism which has indeed an unusual sound to English ears, but which is not altogether unprecedented. Thus writers on criticism and the arts use many adjectives in a similar manner; as *the sublime*, *the beautiful*, *the picturesque*, *the pathetic*, *the profound*, and several others: an authority which may be sufficient to evince that though the adjective used absolutely is not common in our language, it is yet not altogether foreign to its genius. But whether these reasons for the editor's practice may appear satisfactory or not, no inconvenience can result from it after this explanation.

The work is submitted, with great deference, to the church and to the public. May the divine blessing render it useful.

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[The following text is extremely faint and largely illegible due to fading and staining. It appears to be a list of names or a detailed dedication, but the words are too light to transcribe accurately.]

CONTENTS.

	PAGE.
<i>Of the New Heaven and the New Earth, and what is understood by the New Jerusalem</i>	1
<i>Introduction to the Doctrine</i>	13
<i>Of Good and Truth</i>	16
<i>Of the Will and the Understanding</i>	33
<i>Of the Internal and External Man</i>	41
<i>Of Love in general</i>	66
<i>Of the Loves of Self and of the World</i>	70
<i>Of Love towards our Neighbour, or of Charity</i>	80
<i>Of Faith</i>	94
<i>Of Piety</i>	107
<i>Of Conscience</i>	113
<i>Of Liberty</i>	120
<i>Of Merit</i>	127
<i>Of Repentance and the Remission of Sins</i>	131
<i>Of Regeneration</i>	141
<i>Of Temptation</i>	153
<i>Of Baptism</i>	166
<i>Of the Sacred Supper</i>	168
<i>Of the Resurrection</i>	178
<i>Of Heaven and Hell</i>	181
<i>Of the Church</i>	184
<i>Of the Sacred Scripture, or the Word</i>	192
<i>Of Providence</i>	212
<i>Of the Lord</i>	225
<i>Of Ecclesiastical and Civil Government</i>	242

CONTENTS.

PAGE.

Of the New Heaven and the New Earth, and what is understood by the New Jerusalem	1
Introduction to the Doctrine	13
Of Good and Truth	16
Of the Will and the Understanding	33
Of the Internal and External Man	41
Of Love in general	65
Of the Loves of Self and of the World	70
Of Love towards our Neighbour, or of Charity	80
Of Truth	94
Of Falsity	107
Of Conscience	113
Of Liberty	120
Of Merit	127
Of Repentance and the Remission of Sins	131
Of Regeneration	141
Of Temptation	153
Of Baptism	166
Of the Sacred Supper	168
Of the Resurrection	178
Of Heaven and Hell	181
Of the Church	184
Of the Sacred Scripture, or the Word	193
Of Providence	212
Of the Lord	225
Of Ecclesiastical and Civil Government	242

A

TREATISE
CONCERNING
THE NEW JERUSALEM,
AND IT'S
HEAVENLY DOCTRINE.

OF THE NEW HEAVEN AND NEW EARTH,
AND WHAT IS MEANT BY THE NEW JE-
RUSALEM.

1. **I**T is written in the Revelation, " I saw a
" new heaven and a new earth; for the first
" heaven and the first earth were passed away.
" And I saw the holy city, New Jerusalem,
" coming down from God out of heaven, pre-
" pared as a bride adorned for her husband. The
" city had a wall great and high, which had
" twelve gates, and at the gates twelve angels,
" and names written thereon, which are the
" names of the twelve tribes of the children of
" Israel. And the wall of the city had twelve
" foundations, and in them the names of the
" twelve apostles of the Lamb. And the city
" lieth four square, and the length is as large
" as the breadth. And he measured the city with
" the reed twelve thousand furlongs; and the
" length, and the breadth, and the height of it
" were equal. And he measured the wall thereof,

B

“ an hundred and forty and four cubits, accord-
 “ ing to the measure of a man, that is, of an
 “ angel. And the wall of it was of jasper ; but
 “ the city itself was pure gold like unto clear
 “ glass ; and the foundations of the wall of the
 “ city were of every precious stone. And
 “ the twelve gates were twelve pearls ; and
 “ the street of the city was pure gold, as it were
 “ transparent glass. The glory of God did
 “ lighten it, and the Lamb is the light thereof.
 “ And the nations of them which are saved shall
 “ walk in the light of it, and the kings of the
 “ earth shall bring their glory and honour into
 “ it.” Ch. xxi. ver. 1, 2, 12 to 24.

These words are commonly interpreted by mankind according to their literal sense, from which it is concluded that the visible heavens and earth must be dissolved, and a new heaven be created, and that the holy city Jerusalem will descend upon the new earth, answering to the measures above described. But the angels understand these things differently, that is to say, what man understands naturally, they understand spiritually ; and as the angels understand them, such is their true signification ; and this is the internal or spiritual sense of the Word. According to this internal or spiritual sense, in which the angels are, by a new heaven and a new earth is meant a new church, both in the heavens and the earths, which shall be spoken of more particularly hereafter ; by the city of Jerusalem descending from God out of heaven, is signified the heavenly doctrine of that church ; by the length, breadth, and height thereof, which are equal, are signified all the goods and truths of that doctrine, in the complex ; by the wall of the city are meant

the truths which defend and secure it; by the measure of the wall, which is an hundred and forty and four cubits, the measure of a man and of an angel, all those defending truths in the complex, and their quality; by the twelve gates of pearls are meant all introductive truths; which are likewise signified by the twelve angels at the gates; by the foundations of the wall, which are of every precious stone, are meant the knowledges whereupon the heavenly doctrine is founded. By the twelve tribes of Israel, and also by the twelve apostles, are meant all things of the church in general and in particular; by gold like unto clear glass, whereof the city and it's streets were built, is signified the good of love, giving brightness and transparence to the doctrine and it's truths; by the nations who are saved, and the kings of the earth who bring glory and honour into the city, are meant all the members of the church, who are in goods and truths; by God and the Lamb is meant the Lord, as to the essential divine and the divine-human. Such is the spiritual sense of the Word of God, whereunto the natural sense, which is that of the letter, serveth as a basis; nevertheless these two senses, the spiritual and the natural, are united and make one by correspondencies. It is not, however, the design of the present work to prove, that such a spiritual meaning is involved in the fore-mentioned passages, since it may be seen proved at large in the *Arcana Cœlestia*, under the following places. That by EARTH, when used in the Word, is meant the church; particularly when it is applied to signify the land of Canaan, n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325,

9325, 9643. Because by earth, or land, in a spiritual sense, is signified the nation inhabiting therein, and it's worship, n. 1262. That the people of the land signify all such as belong to the spiritual church, n. 2928. That a new heaven and new earth signify something new in the heavens and the earths, with respect to goods and truths, and of consequence with respect to all things that concern the universal church, n. 1733, 1850, 2117, 2118, 3355, 4535, 10373. What is meant by the first heaven and the first earth, which passed away, may be seen in a small treatise on the last judgment, and the destruction of Babylon, throughout, but particularly from n. 65 to 72. That by JERUSALEM is signified the church with regard to doctrine, n. 402, 3654, 9166. That by cities (*urbes*) and cities (*civitates*) are signified the doctrines which belong to the church and religion, n. 402, 2450, 2712, 2943, 3216, 4492, 4493. That by the WALL of a city is signified the defensive truth of doctrine, n. 6419. That by the GATES of a city are signified such truths as are introductory to doctrine, and thereby to the church, n. 2943, 4478, 4492, 4493. That by the twelve TRIBES OF ISRAEL were represented and thence signified all the truths and goods of the church, in general and in particular, thus all things of faith and love, n. 3858, 3926, 4060, 6335. That the same is signified by the Lord's TWELVE APOSTLES, n. 2129, 2329, 3354, 3488, 3858, 6397. That when it is said of the apostles, *that they shall sit upon twelve thrones, and judge the twelve tribes of Israel*, it is signified thereby, that all men are to be judged according to the goods and truths of the church; and of consequence by the Lord, from whom those truths and goods

goods proceed, n. 2129, 6397. That by **TWELVE** are signified all things in their complex, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. The same is also signified by an hundred and forty-four, inasmuch as that number is the product of twelve multiplied by twelve, n. 7973. That twelve thousand hath likewise the same signification, n. 7973. That all numbers in the Word signify things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253. That the products arising from numbers multiplied into each other have the same signification with the simple numbers so multiplied, n. 5291, 5335, 5708, 7973. That by **MEASURE** is signified the quality of a thing with respect to truth and good, n. 3104, 9603, 10262. That by the **FOUNDATIONS** of a wall are signified the knowledges of truth whereupon doctrinals are founded, n. 9642. That by a **QUADRANGULAR** figure, or **SQUARE**, is signified what is perfect, n. 9717, 9861. That by **LENGTH** is signified good and it's extension; and by **BREADTH** is signified truth and it's extension, n. 1613, 9487. That by **PRECIOUS STONES** are signified truths from good, n. 114, 9863, 9865. What is signified, both in general and particular, by the precious stones in the urim and thummim, may be seen, n. 3862, 9864, 9866, 9905, 9891, 9895. What is signified by the **JASPER** whereof the wall was built, may be seen, n. 9872. That by the **STREET** of the city is signified the truth of doctrine from good, n. 2336. That by **GOLD** is signified the good of love, n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881. That by **GLORY** is signified divine truth, such as it is in heaven, with the intelligence and wisdom thence derived, n. 4809, 5292, 5922, 8267, 8427, 9429, 10574. That by **NATIONS** are signified those in

in the church who are in good, and in an abstract sense the goods of the church, n. 1059, 1159, 1258, 1260, 1288, 1416, 1849, 4574, 7830, 9255, 9256. That by **KINGS** are signified those in the church who are in truths, and in an abstract sense the truths of the church, n. 1672, 2015, 2069, 4575, 5044. That the rites and ceremonies exercised at the coronations of kings, involve such things as are of divine truth, but that the knowledge thereof at this day is lost, n. 4581, 4966.

2. Before the New Jerusalem and it's doctrine, are treated of, it may be expedient to give some account of the new heaven and new earth. It was shewn in a small Treatise concerning the Last Judgment, and the Destruction of Babylon, what is meant by the first heaven, and the first earth, which passed away. Immediately after this event, that is, when the last judgment was finished, a new heaven was created or formed by the Lord; which heaven was composed of all such persons, as, since the coming of the Lord until the present time, have lived a life of faith and charity; inasmuch as such persons alone are framed according to the form of heaven. For the form of heaven, whereby all consociations and communications therein are regulated, is the form of the divine truth, derived from the divine good, as it proceedeth from the Lord; and man acquireth this form, as to his spirit, by a life which is according to the divine truth. That the form of heaven is thence derived, may be seen in the Treatise concerning Heaven and Hell, n. 200 to 212, and that all the angels are forms of heaven, n. 51 to 58, and 73 to 77. Hence it may be clearly seen, of what persons the new heaven is formed, and thereby what is it's quality,

lity, viz. that it is altogether unanimous. For he that liveth a life of faith and charity loveth others as himself, and by love conjoins himself with them, and engages them in return to conjoin themselves with him; for love is conjunction in the spiritual world. Wherefore when all are governed by the same principles of action, then from many, yea, from innumerable individuals, consociated according to the form of heaven, unanimity exists, and they become as one; for there is then nothing which separates and divides, but every thing conjoins and unites.

3. Inasmuch as this heaven was formed of all such persons, since the coming of Lord until the present time, it is plain that it is composed as well of Christians, as of Gentiles, but chiefly of infants from all parts of the world, who have died since the Lord's coming; for all these were received by the Lord, and educated in heaven, and instructed by the angels, and then reserved, that they, together with the others, might constitute a new heaven; whence it may be concluded how great that heaven is. That all who die infants are educated in heaven, and become angels, may be seen in the Treatise concerning Heaven and Hell, n. 329 to 345. And that heaven is formed as well of Gentiles as of Christians, n. 318 to 328.

4. Moreover, with respect to this new heaven it is to be observed, that it is distinct from the ancient heavens which were formed before the coming of the Lord; and yet there is such an orderly connection established between them, that they form together but one heaven. The reason why this new heaven is distinct from the ancient heavens is, because in the ancient churches there was no other doctrine than the doctrine of love and charity, and at that time they were unacquainted with

with any doctrines of faith separated from those principles. Hence also it is that the ancient heavens constitute superior expanses, whilst the new heaven constituteth an expanse below them; for the heavens are expanses one above another. In the highest expanses are they who are called celestial angels, many of whom were of the most ancient church; they are called celestial angels, from celestial love, which is love towards the Lord: in the expanses below them are they who are called spiritual angels, many of whom were of the ancient church, and are called spiritual angels, from spiritual love, which is charity towards the neighbour: below these are the angels who are in the good of faith, who are they that have lived a life of faith; to live a life of faith, is to live each according to the doctrine of his particular church; and to live is to will and to do. All these heavens however make one by a mediate and immediate influx from the Lord. But a more full idea concerning these heavens, may be obtained from what is said of them in the Treatise concerning Heaven and Hell, and particularly in the article which treateth of the two kingdoms into which the heavens in general are divided, n. 20 to 28; and in the article concerning the three heavens, n. 29 to 40; concerning mediate and immediate influx in the extracts from the *Arcana Cœlestia*, after n. 603; and concerning the ancient and most ancient churches in a small Treatise on the Last Judgment, and the Destruction of Babylon, n. 46.

5. So much concerning the new heaven: now something shall be said concerning the new earth. By the new earth is understood a new church upon earth; for when a former church ceaseth to be, then a new one is established by the Lord. For

For it is provided by the Lord that there should always be a church on earth, for by the church there is a conjunction of the Lord with mankind, and of heaven with the world, there the Lord is known, and therein are divine truths, by which man is conjoined to him. That a new church is at this time establishing, may be seen in the small treatise concerning the last judgment, n. 74. That a new church is signified by a new earth, is from the spiritual sense of the Word; for in that sense no particular earth is understood by the Word earth, but the nation therein, and its divine worship; this being the spiritual thing whereof earth is representative. Moreover by earth in the Word, without the name of any particular country affixed, is signified the land of Canaan; and in the land of Canaan the church had existed from the earliest ages, which was the reason why all the places therein, and in the adjacent countries, with the mountains and rivers mentioned in the Word became representative and significative of such things as consist of the internals of the church which are what are called its spiritual things; hence it is as was observed, that by earth in Word, inasmuch as the land of Canaan is understood, is signified the church, and in like manner by the new earth is signified the new church. It is therefore usual in the church to speak of the heavenly Canaan, whereby heaven is understood. That by the land of Canaan in the spiritual sense of the Word, is understood the church, was shewn in various places in the *ARCANA CŒLESTIA*, of which the following shall be adduced: That the most ancient church which was before the flood, and the ancient church which was after the flood, were in the land of Canaan, n. 567, 3686, 4447,

C

4447, 4454, 4516, 4517, 5136, 6516, 9327. That then all places therein became representative of such things as are in the kingdom of the Lord and the church, n. 1505, 3686, 4447, 5136. That therefore Abraham was commanded to go thither, to the intent that amongst his posterity, the children of Israel, a representative church might be established, and the Word might be written, whose ultimate should consist of representatives and significatives existing in that land, n. 3686, 4447, 5136, 6516. Hence it is that by earth and the land of Canaan, when they occur in the Word, is signified the church, n. 3038, 3481, 3705, 4447, 4517, 5757, 10658.

6. What is understood by Jerusalem in the Word, in its spiritual sense, shall also be briefly declared. By Jerusalem is understood the church with respect to doctrine, inasmuch as at Jerusalem in the land of Canaan, and in no other place, there was the temple, the altar, the sacrifices, and of consequence all divine worship. Wherefore three festivals were likewise celebrated there every year, to which every male throughout the whole earth was commanded to go. This then is the reason why by Jerusalem in its spiritual sense is signified the church with respect to worship, or, what is the same thing, with respect to doctrine; for worship is prescribed in doctrine and is performed according to it. The reason why it is said *the holy city, new Jerusalem, descending from God out of heaven*, is, because in the spiritual sense of the Word, by a city (*civitas*) and a city (*urbs*) is signified doctrine, and by a holy city the doctrine of divine truth, inasmuch as divine truth is what is called holy in the Word. It is called the New Jerusalem for the same reason

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that

that the earth is called new, because, as was observed above, by earth is signified the church, and by Jerusalem the church with respect to doctrine; that it is said, "*descending from God out of heaven,*" is because all divine truth, from whence doctrine is derived, descendeth out of heaven from the Lord. That by Jerusalem is not understood a city, although it was seen as a city, appears manifestly from hence, that it is said that *it's heighth was as it's length and breath, 12000 furlongs, ver. 16; and that the measure of it's wall, which was 144 cubits, was the measure of a man, that is, of an angel, ver. 17; and that it was said to be prepared as a bride before her husband, ver. 2; and further, the angel said, Come hither, I will shew thee the bride, the lamb's wife, and he shewed me the holy city, that Jerusalem, ver. 9* It is the church, which in the Word is called the bride and wife of the Lord, the bride before conjunction, and the wife after conjunction, as may be seen in the *ARCANA CŒLESTIA*, n. 3103, 3105, 3164, 3165, 3207, 7022, 9182.

7. As to what particularly concerns the following doctrine, that also is from heaven, inasmuch as it is from the spiritual sense of the Word, which is the same with the doctrine that is in heaven. For there is a church in heaven, as well as on earth; where there are doctrines from the Word, and temples in which preachings are performed; there being both ecclesiastical and civil governments there. In short, there is no difference between the things which are in heaven, and the things which are on earth, except that all things in the heavens are in a more perfect state; inasmuch as all who dwell there are spiritual, and what is spiritual immensely exceedeth in perfection

fection what is natural. That such things exist in heaven may be seen in a work concerning heaven and hell throughout, particularly in the article concerning governments in heaven, n. 213 to 220: and also in the article of divine worship in heaven, n. 221 to 227. Hence it may plainly be seen what is meant by the holy city, New Jerusalem, being seen to descend from God out of heaven. But I proceed to the doctrine itself, which is for the new church, and which is called **HEAVENLY DOCTRINE**, because it was revealed to me out of heaven; for to deliver this doctrine was the design of this work.

INTRODUCTION TO THE DOCTRINE.

8. **T**HAT the end of the church takes place when there is no faith by reason that there is no charity, was shewn in the little work concerning the Last Judgment, and the Destruction of Babylon, n. 33 to 39. Forasmuch now as the churches throughout Christendom have distinguished themselves solely by such things as relate to faith, and yet no faith can exist where there is no charity, therefore I would here premise something concerning the doctrine of charity amongst the ancients, before I proceed to deliver the doctrine of the New Jerusalem. It is said **THE CHURCHES IN CHRISTENDOM**, and by them is understood the reformed or evangelical churches, but not the Popish or Roman-Catholic church, inasmuch as that is no part of the Christian church; because wherever the church is, there the Lord is worshipped, and the Word is read; whereas, amongst the Roman-Catholics, they worship themselves instead of the Lord, forbid the Word to be read by the people, and affirm the Pope's decree to be equal, yea superior to it.

9. The doctrine of charity, which is the doctrine of life, was the essential doctrine in the ancient churches; concerning which churches the reader may see more in the **ARCANA CŒLESTIA**, n. 1238, 2385; and that doctrine conjoined all churches, and thereby formed one church out of many. For they acknowledged all those
to

to be members of the church, who lived in the good of charity; and they called them brothers, howsoever they might differ in truths which at this day are called matters of faith. In these one instructed another; which was amongst their works of charity; nor were they indignant, if one should not accede to another's opinion, knowing that every one receiveth truth, in such proportion as he is in good. Forasmuch as the ancient churches were of such a quality, therefore they were interior men, and forasmuch as they were interior men they were wiser; for they who are in the good of love and charity, are with respect to the internal man in heaven and in an angelic society there, which is in similar good; whence there is an elevation of their mind to interior things, and consequently they are in wisdom; for wisdom cannot come elsewhere than from heaven, that is, through heaven from the Lord; and in heaven there is wisdom because the inhabitants thereof are in good. Wisdom is to see truth from the light of truth, and the light of truth is the light which is in heaven. But in process of time that ancient wisdom decreased; for so far as mankind removed themselves from the good of love to the Lord, and of love towards the neighbour, which love is called charity, so far also they removed themselves from wisdom, because they so far removed themselves from heaven. Hence it was that man from internal became external, and this successively; and when man became external he also became worldly and corporeal, and when he is such he little cares for things which are of heaven, for then the delights of earthly loves occupy him entirely, and with them evils, which

which are delightful to man from those loves; and then the things which he hears concerning a life after death, concerning heaven and hell, in a Word concerning spiritual matters, are as it were without him, and not within him, as nevertheless they ought to be. Hence it is that the doctrine of charity, which was of such estimation amongst the ancients, is at this day amongst the things which are lost; for who at this day knows what charity is in a genuine sense, and what the neighbour is in a genuine sense, when nevertheless that doctrine not only teacheth this, but innumerable things besides; of which not a thousandth part is known at this day. The whole sacred scripture is nothing else than the doctrine of love and charity, which the Lord also teacheth, saying, "Thou shalt love the Lord thy God from
" thy whole heart, and in thy whole soul, and
" in thy whole mind; this is the primary and
" great commandment; the second is like unto
" it; thou shalt love thy neighbour as thyself:—
" on these two commandments hang all the law
" and the prophets," Matt. xxii. verse 37, 38, 39. The law and the prophets are the Word, in all and singular the parts thereof.

10. In the following doctrine will be annexed to each section extracts from the **ARCANA CŒLESTIA**, because in these the same things are more fully explained.

OF

OF GOOD AND TRUTH.

11. **ALL** things in the universe, which are according to divine order, have relation to good and truth. There is nothing in heaven or on earth which hath not relation to these two principles : the reason is, because both, as well good, as truth, proceedeth from the Divine, from whom are all things.

12. Hence it appears, that there is nothing more necessary to man than to know what is good and what is true, and how one regards the other, and in what manner one is conjoined to the other. But it is most necessary for the man of the church ; for as all things of heaven have relation to good and truth, so also have all things of the church, inasmuch as the good and truth of heaven are also the good and truth of the church. It is on this account that good and truth are first treated of.

13. It is according to divine order that good and truth should be conjoined, and not separated ; thus that they should be one and not two : for they proceed in conjunction from the Divine, and they are in conjunction in heaven, and therefore they should be in conjunction in the church. The conjunction of good and truth is called in heaven celestial marriage, for all therein are in this marriage. Hence it is that, in the Word heaven is compared to a marriage, and the Lord is called the bridegroom and husband, but heaven the bride and the wife, in like manner the church. That heaven and the church are so called, is, because they who are therein receive divine good in truths.

14. All

14. All the intelligence and wisdom which the angels possess is from that marriage, and not any from good separate from truth, nor from truth separate from good: it is the same with the men of the church.

15. Inasmuch as the conjunction of good and truth beareth resemblance to a marriage, it is plain that good loveth truth, and on the other hand truth loveth good, and that one desires to be conjoined with the other. The man of the church, who has not such a love and such a desire, is not in the celestial marriage, consequently the church as yet is not in him; for the conjunction of good and truth makes the church.

16. Goods are manifold; in general there is spiritual good and natural good, and both conjoined in genuine moral good: as goods are manifold so also are truths, inasmuch as truths are of good, and are the form of good.

17. As is the case with good and truth, so it is in the opposite with evil and the false; for as all things in the universe, which are according to divine order, have relation to good and truth, so all things which are contrary to divine order, have relation to evil and the false. And again, as good loveth to be conjoined to truth, and *vice versa*, so evil loveth to be conjoined to the false, and *vice versa*. And again, as all intelligence and wisdom is born of the conjunction of good and truth, so is all insanity and folly of the conjunction of evil and the false. This conjunction of evil and the false is called the infernal marriage.

18. From the circumstance of evil and the false being opposite to good and truth, it is plain that truth cannot be conjoined to evil, nor good
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to the false of evil ; if truth be adjoined to evil, it becometh truth no longer, but the false, inasmuch as it is falsified ; and if good be adjoined to the false of evil it becometh good no longer, but evil, inasmuch as it is adulterated. Nevertheless the false which is not of evil may be conjoined to good.

19. No one who is in evil and thence in the false from confirmation and life, can know what good and truth is, for he believes his own evil to be good, and thence he believes his own false to be truth ; but every one who is in good and thence in truth may know what evil and the false is. The reason of this is, because all good, and its truth, is in its essence, celestial, and what is not celestial in its essence is still from a celestial origin ; but evil and its false is in its essence infernal, and what is not infernal in its essence has nevertheless its origin from thence ; and every thing celestial is in the light, but every thing infernal is in darkness.

EXTRACTS *from the* ARCANA CŒLESTIA.

20. **T**HAT all and singular the things in the universe have relation to good and truth, or to evil and the false ; those things which exist and are wrought agreeably to divine order, to good and truth ; and those which are opposite to divine order, to evil and the false, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122. Consequently every thing in man has reference to the will and understanding, inasmuch as his understanding is the recipient of truth, or of the false ; and his will the recipient of good, or of evil, n. 10122. That at this day it is known by few what truth

truth in its genuine essence is, by reason that it is little known what good is, when nevertheless all truth is from good, and all good is by truths, n. 2507, 3603, 4136, 9186, 9995.

That there are four kinds of men, 1. Those who are in falses from evil; and those who are in falses not from evil. 2. Those who are in truths without good. 3. Those who are in truths, and by them look and tend to good. 4. Those who are in truths from good; but each of these shall be spoken of in particular.

21. *Of those who are in falses from evil, and of those who are in falses not from evil; consequently of falses from evil, and of falses not from evil.* That there are innumerable kinds of the false, namely, as many as there are evils; and that the origins of evils, and thence of falses are many, n. 1188, 1212, 4729, 4822, 7574. That there is a false from evil, or a false of evil; and that there is an evil from the false, or an evil of the false, and again a false thence derived, and thus in succession, n. 1679, 2243. That from one false, especially if it is in the place of a principle, there flow falses in a continual series, n. 1510, 1511, 4717, 4721. That there is a false from the cupidities of the love of self and of the world; and that there is a false from the fallacies of the senses, n. 1295, 4729. That there are falses of religion; and that there are falses of ignorance, n. 4729, 8318, 9258. That there is a false in which is good, and a false in which is no good, n. 2863, 9304, 10109, 10302. That there is what is falsified, n. 7318, 7319, 10648. That all evil has a false with it, n. 7577, 8094. That the false from the cupidities of the love of self is the very false of evil; and that the worst kinds of falses are thence, n. 4729.

That evil is heavy, and has in itself a tendency to fall into hell, but not so the false, unless derived from evil, n. 8279, 8298. That good is changed into evil, and truth into the false, when it descends from heaven into hell, because into a crass and impure atmosphere, n. 3607. That the falses of evil appear as mists and foul waters over the hells, n. 8217, 8138,

8146. That they who are in the hells speak falses from evil, n. 1695, 7351, 7352, 7357, 7392, 7698. That they who are in evil cannot but think what is false, when they think from themselves, n. 7437. More is said concerning the evil of the false, n. 2408, 4818, 7272, 8266, 8279; and concerning the false of evil, n. 6359, 7272, 9304, 10302.

That every false may be confirmed, and when confirmed appears as truth, n. 5033, 6865, 8521, 8780. That therefore every thing should be explored to see whether it is truth or not before it is confirmed, n. 4741, 7012, 7680, 7950, 8521. That care should be taken that the falses of religion be not confirmed, because a persuasion of what is false arises from thence, which adheres to man after death, n. 845, 8780. How pernicious the persuasion of the false is, n. 794, 806, 5096, 7686.

That good cannot flow-in into truths, so long as man is in evil, n. 2434. That goods and truths are so far removed from man as he is in evil, and thereby in falses, n. 3402. That great care is taken by the Lord lest truth be conjoined to evil, and the false of evil to good, n. 3110, 3116, 4416, 5217. That profanation arises from such mixture, n. 6348. That truths exterminate falses, and falses truths, n. 5207. That truths cannot be fully received so long as incredulity reigns, n. 3399.

How truths may be falsified, from examples, n. 7318. That the evil are permitted to falsify truths, with the reason thereof, n. 7332. That truths are falsified by the evil, by being applied, and thus turned aside, to evil, n. 8094, 8149. That truth is said to be falsified when it is applied to evil, which is principally done by fallacies and appearances in externals, n. 7334, 8602. That the evil are allowed to assault truth, but not good, because they can falsify truth by various interpretations and applications, n. 6677. That truth falsified from evil, is contrary to truth and good, n. 8602. That truth falsified from evil stinks grievously in the other life, n. 7319. More is said concerning the falsification of truth at n. 7318, 7319, 10648.

That

That there are falses of religion which agree with good, and others which disagree, n. 9259. That falses of religion, if they do not disagree with good, do not produce evil, except with those who are in evil, n. 8318. That falses of religion are not imputed to those who are in good, but to those who are in evil, n. 8051, 8149. That truths not genuine, and also falses, may be consociated with genuine truths with those who are in good, but not with those who are in evil, n. 3470, 3471, 4551, 4552, 7344, 8149, 9298. That falses and truths are consociated by appearances from the literal sense of the Word, n. 7344. That falses are made true by good, and grow soft when they are applied and turned to good, and evil is removed, n. 8149. That falses of religion with those who are in good, are received by the Lord as truths, n. 4736, 8149. That good whose quality is from the false of religion, is accepted by the Lord, if there is ignorance, and therein innocence, and a good end, n. 7887. That truths with man are appearances of truth and good imbued with fallacies; but that nevertheless the Lord adapts them to genuine truths with the man who lives in good, n. 2053. That falses in which is good, have place with those who are without the church, and thence in ignorance of truth; also with those who are within the church where are falses of doctrine, n. 2589 to 2604, 2861, 2863, 3263, 3778, 4189, 4190, 4197, 6700, 9256. That falses in which is no good are more grievous with those who are within the church, than with those who are without the church, n. 7688. That truths and goods are taken away from the evil in the other life, and given to the good, agreeably to the words of the Lord, "To him that hath shall be given that he may abound; and from him who hath not shall be taken away that which he hath," n. 7770.

22. *Of those who are in truths, and not in good; consequently of truths without good.* That truths without good are not in themselves truths because they have no life, for all the life of truths is from good, n. 3603. Thus that they are as a body without a soul, n. 3180, 9454. That the knowledges of truth
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and good which are only in the memory, and not in the life, are believed by them to be truths, n. 5276. That the truths are not appropriated to man, nor become his own, which he only knows and acknowledges from causes which proceed from the love of self and the world, n. 3402, 3824. But that those are appropriated, which he acknowledges for the sake of truth and good, n. 3849. That truths without good are not accepted by the Lord, n. 4368; neither do they save, n. 2261. That they who are in truths without good, are not of the church, n. 3963. That neither can they be regenerated, n. 10637. That the Lord does not flow-in into truths except by good n. 10367.

Of the separation of truth from good, n. 5008, 5009, 5022, 5028. The quality of truth without good, and its quality from good, n. 1949, 1950, 1964, 5951; from comparisons, n. 5830. That truth without good is morose, n. 1949, 1950, 1951, 1964. That in the spiritual world it appears hard, n. 6359, 7068; and pointed, n. 2799. That truth without good is as the light of winter, in which all things of the earth are torpid, and nothing is produced; but that truth from good is as the light of spring and summer, in which all things flourish and are produced, n. 2231, 3146, 3412, 3413. That such a wintry light is turned into thick darkness when light from heaven flows-in; and that then they who are in those truths come into blindness and stupidity, n. 3412, 3413.

That they who separate truths from good are in darkness, and in ignorance of truth and in falses, n. 9186. That from falses they cast themselves into evils, n. 3325, 8094. The errors and falses into which they cast themselves, n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9221. That the Word is shut to them, n. 3773, 4783, 8780. That they do not see and attend to all those things which the Lord spake concerning love and charity, thus concerning good, n. 3051, 3416. That they know not what good is, thus what celestial love and charity are, n. 2507, 3603, 4136, 9995. They who
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know the truths of faith, and live evilly, that in the other life they abuse truths to domineer thereby, n. 4802. Concerning their quality and lot in another life, n. 4802.

That truth divine condemns to hell, but that divine good elevates to heaven, n. 7258. That truth divine terrifies, not divine good, n. 4180. What it is to be judged from truth, and to be judged from good, n. 2335.

23. *Of those who are in truths, and thereby look and tend to good; consequently of truths by which comes good.* That what man loves, this he wills, and what man loves or wills, this he thinks, and confirms in various ways: what man loves or wills, this he calls good, and what man thence thinks and confirms in various ways, this he calls truth, n. 4070. Hence it is, that truth becomes good, when it becomes of the love or will, or when man loves and wills it, n. 5526, 7835, 10367. And forasmuch as the love or the will is the very life of man, that truth does not live with man when he only knows it and thinks it, but when he loves and wills it, and from love and will does it, n. 5595, 9284. That thence truths receive life, consequently from good, n. 2434, 3111, 2607, 6077. Thus that the life of truths is from good, and that they have no life but from good, n. 1589, 1947, 1997, 2579, 3180, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729; illustrated, n. 9454. When truths may be said to have acquired life, n. 1928. That truth when it is conjoined to good, is appropriated to man because it becomes of his life, n. 3108, 3161. That truth may be conjoined to good, there must be a consent from the understanding and will; when the will also consents that then there is conjunction, n. 3157, 3158, 3161.

That when man is regenerated, truths enter with the delight of affection, because he loves to do them, and that they are reproduced with the same affection because they where, n. 2484, 2487, 3040, 3066, 3074, 3336, 4018, 5893, 7967. That the affection which is of love always adjoins itself to truths according to

to uses of life, and that that affection is reproduced with the truths, and the truths are reproduced with the affection, n. 3336, 3824, 3849, 4205, 5893, 7967. That good acknowledges nothing else for truth than what accords with the affection which is of love, n. 3161. That truths are introduced by delights and pleasantnesses that agree therewith, n. 3502, 3512. That all genuine affection of truth is from good, and according to it, n. 4373, 8349, 8356. That thus there is an insinuation and influx of good into truths, and conjunction, n. 4301. And that thus there is life to truths, n. 7917, 7967.

Forasmuch as the affection which is of love always adjoins itself to truths according to uses of life, that therefore good acknowledges its own truth, and truth its own good, n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5407, 5835, 9637. That thence is a conjunction of truth and good, concerning which, n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623 to 7627, 7752 to 7762, 8530, 9258, 10555. That truths do also acknowledge each other, and are mutually consociated, n. 9079. And that this is from the influx of heaven, n. 9079.

That good is the esse of life, and truth the existence of life thence; and that thus good has its existence of life in truth, and truth its esse of life in good, n. 3049, 3180, 4574, 5002, 9144. Hence that every good has its own proper truth, and every truth its own good, because good without truth does not exist, and truth without good has no being [*non est*] n. 9637. That good has also its form and quality from truths, and that truth is the form and quality of good, n. 3049, 4574, 6951, 9454. And of consequence, that truth and good ought to be conjoined in order that they may be somewhat, n. 10555. That hence good is in a perpetual endeavour and desire of conjoining truths unto itself, n. 9206, 9495; illustrated at n. 9207. And truths in like manner with good, n. 9206. That the conjunction is reciprocal, of good with truth, and of truth with good, n. 5365, 8516. That good acts, and truth re-acts, but from good, n. 3155, 4380, 4757, 5928, 10729. That

truths regard their own good, as beginning and end, n. 4353.

That the conjunction of truth with good is as the progression of man's life from infancy, as he first imbibes truths scientifically, then rationally, and at length applies them to life, n. 3025, 3665, 3690. It is also as with offspring, in that it is conceived, exists in the womb, is born, grows up, and becomes wise, n. 3298, 3299, 3308, 3665, 3690. It answers also to the case of seeds, and ground, n. 3671. And to the case of water with bread, n. 4976. That the first affection of truth is not genuine, but that as man is perfected it is purified, n. 3040, 3089. That nevertheless goods and truths, not genuine, serve for the introducing goods and truths that are genuine, and that afterwards the former are relinquished, n. 3665, 3690, 3974, 3982, 3986, 4145.

Moreover, that a man is led to good by truths, and not without truths, n. 10124, 10367. If man does not learn or receive truths, that good cannot flow-in, thus that man cannot become spiritual, n. 3387. That the conjunction of good and truth takes place according to the increase of knowledges, n. 3141. That truths are received by every one according to his capacity, n. 3385.

That the truths of the natural man are scientifics, n. 3293, 3309, 3310. That scientifics, and knowledges, are as vessels, n. 6004, 6023, 6052, 6071, 6077. That truths are vessels of good, because they are recipients, n. 1946, 1900, 2063, 2261, 2269, 3318, 3368, 3365.

That good flows-in with man by an internal way, or that of the soul, but truths by an external way, or that of hearing and sight; and that they are conjoined in his interiors by the Lord, n. 3030, 3098. That truths are elevated out of the natural man, and implanted in good in the spiritual man; and that thus truths become spiritual, n. 3085, 3086. And that afterwards they flow-in thence into the natural man, spiritual good flowing immediately into the good of the natural, but mediately into the truth of the natural, n. 3314, 3573, 4563; illustrated at n. 3314,

3616, 3576, 3969, 3995. In a word, that truths are conjoined to good with man, so far and in such manner as man is in good as to life, n. 3834, 3843. That conjunction is accomplished in one manner with the celestial, and in another with the spiritual, n. 10124. Further particulars relative to the conjunction of good and truth, and the manner in which it is effected, may be seen at n. 3090, 3203, 3308, 4096, 4097, 4345, 4353, 5365, 7623 to 7627. And in what manner spiritual good is formed by truths, at n. 3470, 3570.

24. *Of those who are in truths from good; consequently of truths from good.* Of the difference of truth that leads to good, and of that which proceeds from good, n. 1063. That truth is not essentially truth, any further than as it proceeds from good, n. 4736, 10619; because truth has its esse from good, n. 3049, 3180, 4574, 5002, 9144; and its life, n. 3111, 2434, 6077; and because truth is the form or quality of good, n. 3049, 4574, 6951, 9454. That truth is altogether as good with man, in a like ratio and degree, n. 2429. In order that truth may be really truth, it must derive its essence from the good of charity and innocence, n. 3111, 6013. That the truths which are from good are spiritual truths, n. 5951.

That truth makes one with good when it proceeds from good, so completely that both together are one good, n. 4332, 7835, 10252, 10266. That the understanding and will make one mind and one life, when the understanding proceeds from the will, because the understanding is the recipient of truth, and the will of good; but not when man thinks and speaks otherwise than he wills, n. 3623. That truth from good is truth in will and act, n. 4337, 4353, 4385, 4390. That when truth proceeds from good, good has its image in truth, n. 3180.

That in the universal heaven and world, and in the singulars thereof, there is a resemblance of marriage, n. 54, 718, 749, 917, 1432, 2173, 2516, 5194. Particularly between truth and good, n. 1094, 2173, 2503. By reason that all things in the universe have relation to truth and good, in order that they may be any thing, and to their conjunction, in order that
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any thing may be produced, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. That the ancients also instituted a marriage between truth and good, n. 1904. That the law of marriage is, that two be one, according to the words of the Lord, n. 10130, 10168, 10169. That also love truly conjugal descends and exists from heaven, from the marriage of truth and good, n. 2728, 2729.

That man is so far wise, as he is in good and thence in truths, but not so far as he knows truths and is not in good, n. 3182, 3190, 4884. That man who is in truths from good, is actually elevated from the light of the world into the light of heaven, consequently from what is obscure into what is clear; but on the other hand, that he is in the light of the world, and in what is obscure, so long as he knows truths and is not in good, n. 3190, 3191. That man doth not know what good is, before he is in it, and has his perceptions from it, n. 3325, 3330, 3336. That truths increase immensely when they proceed from good, n. 2846, 2847, 5345. Of which increase, n. 5355. That this increase is as fructification from a tree, and multiplication from seeds from which whole gardens are produced, n. 1873, 2846, 2847. That wisdom increases in a like degree, and that to eternity, n. 3200, 3314, 4220, 4221, 5527, 5859, 6303. That the man who is in truths from good is in a like degree enlightened, and that he is so far in illustration when he reads the Word, n. 9382, 10548, 10549, 10550, 10691, 10694. That the good of love is as fire, and truth thence as light from that fire, n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. That in heaven truths from good shine, n. 5219. That truths from good, by which is wisdom, increase according to the quality and quantity of the love of good; and on the other hand, falses from evil, according to the quality and quantity of the love of evil, n. 4099. That the man who is in truths from good comes into angelic intelligence and wisdom, and that they lie hid in his interiors so long as he lives in the world, but that they are opened in the other life, n. 2494.

That man, who is in truths from good, becomes an angel after death, n. 8747.

That truths from good are as generations, n. 9079. That they are disposed in serieses, n. 5339, 5343, 5530, 7408, 10303, 10308. The ordination of truths from good compared with the fibres and blood-vessels in the body ; and thence with their textures and forms, according to the uses of life, n. 3470, 3570, 3579, 9454. That truths from good form as it were a city and this from the influx of heaven, n. 3584. That the truths which are of the principal love are in the middle ; and that the rest are more or less remote from thence according to their degrees of disagreement, n. 3993, 4551, 4552, 5530, 6028. That a like arrangement exists in the evil, with respect to their principles, n. 4551, 4552. That truths when they proceed from good are disposed into the form of heaven, n. 4302, 4704, 5339, 5343, 6028, 10303. And this according to the order in which are the angelic societies, n. 10303. That all truths when they proceed from good are conjoined to one another by a certain affinity, and that they are as derivations of families from one father, n. 2863. That all truth has a sphere of extension into heaven, according to the quality and quantity of the good from which it is, n. 8063. That the marriage of good and truth is the church and heaven with man, n. 2231, 7752, 7753, 9224, 9795, 10122. Of the delight and happiness of those with whom good is in truths, n. 1470.

That truths from good, in conjunction, present an image of man, n. 8370. That man is nothing else than his own good, and truth thence derived ; or evil, and false thence derived, n. 10298.

On the whole : that faith is by truths, n. 4353, 4997, 7178, 10367. That charity towards the neighbour is by truths, n. 4368, 7623, 7624, 8034. That love to the Lord is by truths, n. 10143, 10153, 10310, 10578, 10648. That conscience is by truths, n. 1077, 2053, 9113. That innocence is by truths, n. 3183, 3495, 6013. That purification from evils is by truths, n. 2799, 5954, 7044, 7918, 9089, 10229, 10237. That regeneration is by truths, n. 1555, 1904, 2046, 2189,

2189, 9088, 9959, 10028. That intelligence and wisdom are by truths, n. 3182, 3190, 3387, 10064. That the beauty of angels, and also of men, as to the interiors which are their spirits, is by truths, n. 553, 3080, 4983, 5199. That power against evils and falses, is by truths, n. 3091, 4015, 10485. That order, such as is in heaven, is by truths, n. 3316, 3417, 3570, 4704, 5339, 5343, 6028, 10303. That the church is by truths, n. 1798, 1799, 3963, 4468, 4672. That heaven is with man by truths, n. 1690, 9832, 9931, 10303. That man becomes man by truths, n. 3175, 3387, 8370, 10298. But nevertheless that all these things are by truths from good, and not by truths without good; and that good is from the Lord, n. 2431, 4070, 4736, 5147. That all good is from the Lord, n. 1614, 2016, 2904, 4151, 9981.

25. *That all good and truth is from the Lord.*—That the Lord is good itself and truth itself, n. 2011, 4151, 10336, 10619. That the Lord, both with respect to the divine and the human, is the divine good of divine love; and that from him proceeds divine truth, n. 3704, 3712, 4180, 4577. That divine truth proceeds from the divine good of the Lord, comparatively as light from the sun, n. 3704, 3712, 4180, 4577. That the divine truths proceeding from the Lord appears in the heavens as light, and forms all the light of heaven, n. 3195, 3222, 5400, 8694, 9399, 9548, 9684. That the light of heaven, which is divine truth united to divine good, illuminates both the sight and understanding of angels and spirits, n. 2776, 3138. That heaven is in light and heat, because it is in truth and good, for divine truth is light there, and divine good is heat there, n. 3643, 9399, 9401; and in the Treatise concerning Heaven and Hell, at n. 126 to 140. That divine truth proceeding from the divine good of the Lord, forms the angelic heaven and arranges it in order, n. 3038, 9408, 9613, 10716, 10717. That divine good united to divine truth, which is in the heavens, is called divine truth, n. 10196.

That the divine truth proceeding from the Lord is the only reality, n. 6880, 7004, 8200. That by

divine truth all things were made and created, n. 2803, 2884, 5272, 7835. That also all power belongeth to divine truth, n. 8200.

That man from himself can do nothing that is good, and think nothing that is true, n. 874, 875, 876. That the rational [principle] of man cannot perceive divine truth from itself, n. 2196, 2203, 2209. That truths which are not from the Lord, are from the proprium of man, and that they are not truths, but only appear as truths, n. 8868.

That all good and truth is from the Lord, and nothing from man, n. 1614, 2016, 2904, 4151, 9981. That goods and truths are so far goods and truths, as they have the Lord in them, n. 2904, 3051, 8478. Of the divine truth proceeding immediately from the Lord, and of divine truth proceeding mediately through the angels, and of their influx with man, n. 7055, 7056, 7058. That the Lord flows-in into good with man, and by good into truths, n. 10153. That he flows-in by good into truths of every kind, and particularly into genuine truths, n. 2531, 2554. That the Lord does not flow-in into truths separate from good, and that no parallelism is given between the Lord and man, with respect to them, but with respect to good, n. 1831, 1832, 3514, 3564.

That to do good and truth for the sake of good and truth is to love the Lord, and to love the neighbour, n. 10336. That they who are in the internal of the Word, of the church, and of worship, love to do good and truth for the sake of good and truth; but that they who are in the external of these, without the internal, love to do good and truth for the sake of themselves and the world, n. 10662. What it is to do good and truth for the sake of good and truth, illustrated by examples, n. 10682.

26. *Of the various kinds of goods and truths.*—That variety is infinite, and one thing is never exactly the same as another, n. 7236, 9002. That there is also an infinite variety in the heavens, n. 684, 690, 3744, 5598, 7236. That varieties in the heavens are varieties of good, and that thence is the distinction of all therein,

therein, n. 3519, 3744, 3804, 3986, 4005, 4067, 4149, 4263, 7236, 7833, 7836, 9002. That these varieties are from truths, which are manifold, by which every one has good, n. 3470, 3519, 3804, 4149, 6917, 7236. That thence all the angelic societies in the heavens, and every angel in a society are distinguished from each other, n. 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836. But that they all act in unity by love from the Lord, and thereby regard one end, n. 457, 3986. That in general goods and truths are distinguished according to degrees, into natural, spiritual, and celestial, n. 2069, 3240. That in general there are three degrees of good, and consequently of truth, according to the three heavens, n. 4154, 9873, 10296. That the goods and thence the truths in the internal man, are of a threefold kind, and as many in the external, n. 4154. That there is natural good, civil good, and moral good, n. 3768. That natural good, into which some are born, is not good in the other life, unless made spiritual good, n. 2463, 2464, 2468, 3408, 3469, 3470, 3508, 3518, 7761. Of natural spiritual good; and of that which is not spiritual, n. 4988, 4992, 5032. That there is intellectual truth, and scientific truth, n. 1904, 1911, 2503.

27. *That wisdom is from good by truths.*—In what manner the rational [principle] is conceived and born with man, n. 2094, 2574, 2557, 3030, 5126. That this is effected by an influx of the Lord through heaven into the knowledges and sciences which are with man, whence is elevation, n. 1895, 1896, 1900, 1901. That elevation is according to uses, and the love of them, n. 3074, 3085, 3086. That the rational [principle] is born by truths, hence such as they are, such is the rational, n. 2094, 2524, 2557. That the rational [principle] is opened and formed by truths from good: and that it is shut and destroyed by falses from evil, n. 3108, 5126. That man is not rational by virtue of an ability of reasoning on any subject; but by virtue of an ability to see and perceive whether a thing is true or not, n. 1944. That man is not born into any truth, because not born into good; but that he is to learn and imbue

imbue both, n. 3175. That it is with difficulty that man can receive genuine truths, and thence become wise, on account of the fallacies of the senses, the persuasions of the false, and the doubts and reasonings thence, n. 3175. That man first begins to be wise, when he begins to be averse from reasonings against truths, and to reject doubts, n. 3175. That the human rational not illustrated, laughs at interior truths, from examples, n. 2654. That truths with man are called interior when they are implanted in his life, and not in consequence of his knowing them, although they may be truths of an interior kind, n. 10199.

That in good there is a faculty of becoming wise, whence those who have lived good in the world come into angelic wisdom after their departure out of the world, n. 5527, 5859, 8321. That there are innumerable things in every good, n. 4005. That innumerable things may be known from good, n. 3612. Concerning the multiplication of truth from good, n. 5345, 5355, 5912. That the good of infancy by truths, and by a life according to them, becomes the good of wisdom, n. 3504.

That there is an affection of truth, and an affection of good, n. 1904, 1997. What is the quality of those who are in the affection of truth, and what is the quality of those who are in the affection of good, n. 2422, 2430. Who are able to come into the affection of truth, and who are not able, n. 2689. That all truths are arranged in order under a common affection, n. 9094. That the affection of truth and the affection of good in the natural man are as brother and sister; but in the spiritual man, as man and his woman, n. 3160. That pure truths are not given with man, nor even with an angel, but only with the Lord, n. 3207, 7902. That truths with man are appearances of truth, n. 2053, 2519. That the first truths with man are appearances of truth from the fallacies of the senses, which nevertheless are successively put off, as he is perfected with respect to wisdom, n. 3131. That appearances of truth with the man who is in good are received by the Lord

Lord for truths, n. 2053, 3207. What and of what quality the appearances of truth are, n. 3207, 3357 to 3362, 3368, 3404, 3405, 3417. That the sense of the letter of the Word in many places is according to appearances, n. 1838. That the same truths with one man are more true, with another less so, and with another false, because falsified, n. 2439. That truths are also truths according to the correspondence between the natural and the spiritual man, n. 3128, 3138. That truths differ according to the various ideas and perceptions concerning them, n. 3470, 3804, 6017.

That truth when it is conjoined to good vanishes out of the memory because it then becomes of the life, n. 3108. That truths cannot be conjoined to good except in a free state, n. 3158. That truths are conjoined to good by temptations, n. 3318, 4572, 7122. That there is in good a continual endeavour of arranging truths in order, and of re-establishing itself thereby, n. 3610. That truths appear unde-
lightful when the communication with good is intercepted, n. 8352. That man can hardly distinguish between truth and good, because he can hardly distinguish between thinking and willing, n. 9995. That good is called in the Word the brother of truth, n. 4267. That also in a certain respect good is called Lord, and truth servant, n. 3409, 4267.

Of the WILL and the UNDERSTANDING.

28. **M**AN has two faculties which constitute his life: one is called WILL, and the other UNDERSTANDING: they are distinct from each other, but so created that they may be one; and when they are one, they are called MIND: wherefore of these consists the human mind, and all the life of man is therein.

29. As all things in the universe, which are according to divine order, have relation to good and truth, so all things with man have relation to will and understanding; for good with man is of his will, and truth with him is of his understanding; these two faculties, or these two lives of man, being their receptacles and subjects, the will being the receptacle and subject of all things of good, and the understanding the receptacle and subject of all things of truth; goods and truths with man have no other residence: and forasmuch as goods and truths with man have no other residence, so neither have love and faith; for love is of good, and good is of love; and faith is of truth, and truth is of faith.

30. Forasmuch now as all things in the universe have relation to good and truth, and all things of the church to the good of love and the truth of faith; and forasmuch as man is man from these two faculties; therefore they also are treated of in this doctrine; otherwise man could have no distinct idea concerning them, whereon to found his thought.

31. The will and understanding do likewise constitute the spirit of man, for his wisdom and intelligence, and his life in general, reside therein, the body being only obedience.

32. Nothing is of more concern to be known, than in what manner the will and the understanding make one mind; they make one mind as good and truth make one; for there is a similar marriage between will and understanding as there is between good and truth. What is the quality of that marriage may fully appear from the extracts adduced above, viz. that as good is the very esse of a thing, and truth the existere of a thing

a thing thence derived, so the will with man is the very esse of his life, and the understanding the existence of life thence; for good which is of the will, forms itself, and renders itself visible, in the understanding.

33. They who are in good and truth have will and understanding, but they who are in evil and the false have not will and understanding, but instead of will they have cupidity, and instead of understanding, science; for the human will, is the receptacle of good, and the understanding the receptacle of truth; wherefore will cannot be predicated of evil, nor understanding of the false, because they are opposite, and opposition destroys: hence it is that the man who is in evil and thence in the false, cannot be called rational, wise, and intelligent: with the evil also the interiors which are of the mind, wherein the will and the understanding principally reside, are shut. It is supposed that the evil also have will and understanding, because they say that they will and that they understand; but their will is only cupidity, and their understanding is only science.

EXTRACTS *from the* ARCANA CŒLESTIA.

34. **SPIRITUAL** truths cannot be comprehended, unless these following **UNIVERSALS** be known: I. That all things in the universe have relation to good and truth, and to the conjunction of both, in order to their being any thing; consequently to love and faith, and their conjunction. II. That with man

there is will and understanding, and that the will is the receptacle of good, and the understanding the receptacle of truth, and that all things with man have relation to those two [principles], and to their conjunction, as all things relate to good and truth, and their conjunction. III. That there is an internal man and an external, and that they are distinct one from the other like heaven and the world, and nevertheless that they ought to make one, in order to man's being truly man. IV. That the light of heaven is that in which the internal man is, and the light of the world that in which the external is; and that the light of heaven is divine truth itself, from which proceeds all intelligence. V. That there is a correspondence between the things which are in the internal, and those which are in the external man; and that consequently they appear in each under a different form, so that they can only be discerned by the science of correspondences. Unless these and many other things are known, it is impossible to form true ideas concerning spiritual and celestial things, but such as are incongruous; and thus the scientifics and knowledges, which are of the external man, without those universals, can conduce but little to the understanding and improvement of the rational man. Hence it appears, how necessary scientifics are. Concerning those universals, much is said in the *Arcana Cœlestia*.

35. That man has two faculties, one which is called will, and the other understanding, n. 55, 641, 3623, 3939, 10122. That those two faculties constitute the real man, n. 10076, 10109, 10110, 10264, 10284. That the quality of man is according to those two faculties with him, n. 7342, 8885, 9282, 10264, 10284. That by them also man is distinguished from beasts, by reason that the understanding of man may be elevated by the Lord, and see divine truths, and in like manner his will may be elevated and perceive divine goods; and thus man may be conjoined to the Lord by those two faculties which are his constituent principles; but that the case is otherwise with beasts, n. 4525, 5302, 5114, 6323, 9231. And since man
2 may

may thus be conjoined to the Lord, that he cannot die as to his interiors, which are his spirit, but that he liveth for ever, n. 5302. That man is not man by virtue of his form, but by virtue of good and truth, which are of his will and understanding, n. 4051, 5302.

That as all things in the universe relate to good and truth, so do all things in man to the will and the understanding, n. 803, 10122. For the will is the receptacle of good, and the understanding is the receptacle of truth, n. 3332, 3623, 5332, 6065, 6125, 7503, 9300, 9930. It amounts to the same, whether you say truth or faith, for faith is of truth, and truth is of faith; and it amounts to the same whether you say good or love, for love is of good, and good is of love; for what a man believes, that he calls true; and what he loves, that he calls good, n. 4353, 4997, 7178, 10122, 10367. Hence it follows, that the understanding is the recipient of faith, and the will the recipient of love; and that faith and love are in man, when they are in his understanding and will, for the life of man resides therein, n. 7178, 10122, 10367. And since the understanding of man is capable of receiving faith towards the Lord, and the will of receiving love to the Lord, that by faith and love he may be conjoined to the Lord, and whoever is capable of conjunction with the Lord by faith and love, cannot die to eternity, n. 4525, 6323, 9231. That love is conjunction in the spiritual world, n. 1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081 to 7086, 7501, 10130.

That the will of man is the very esse of his life, inasmuch as it is the receptacle of good, and that the understanding is the existere of life thence derived, inasmuch as it is the receptacle of truth, n. 3619, 5002, 9282. Consequently that the life of the will is the principal life of man, and that the life of the understanding proceeds therefrom, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110; comparatively as light proceeds from fire or flame, n. 6032, 6314. That whatever things enter into the understanding, and at the same time into the will, are appro-

appropriated to man, but not those which are received in the understanding alone, n. 9009, 9069, 9071, 9129, 9182, 9386, 9393, 10076, 10109, 10110. That those things become of the life of man, which are received in the will, and thence in the understanding, n. 8911, 9069, 9071, 10076, 10109, 10110. Every man also is loved and esteemed by others according to the good of his will and thence of his understanding; for he who wills well and understands well, is loved and esteemed, and he who understands well and does not will well, is rejected and regarded as vile, n. 8911, 10076. That man also after death abideth as his will is, and his understanding thence, n. 9069, 9071, 9386, 10153. And that those things which are of the understanding, and not at the same time of the will, then vanish, because they are not in the spirit of man, n. 9282; or which amounts to the same, that man after death remains as his love is, and his faith thence, or as his good and his truth thence; and that the things which are of faith and not at the same time of love, or the things which are of truth and not at the same time of good, vanish, inasmuch as they are not in the man, consequently not of the man, n. 553, 2364, 10153. That man is capable of comprehending with the understanding what he does not practise from the will, or that he may understand what he does not will, because it is against his love, n. 3539.

That the will and the understanding constitute one mind, n. 35, 3623, 5832, 10122. That those two faculties of life ought to act in unity, in order to man's being man, n. 3623, 4832, 5969, 9300. How perverted a state they are in, whose understanding and will do not act in unity, n. 9075. That such is the state of hypocrites, of the deceitful, of flatterers, and of simulators, n. 4326, 3573, 4799, 8250. That the will and the understanding are reduced to one in another life, and that there it is not allowed to have a divided mind, n. 8250.

That every doctrinal of the church has ideas peculiar to itself, by which is perceived the quality thereof, n. 3310. That the understanding of the doctrinal

doctrinal is according to those ideas, and that without an intellectual idea, man would only have an idea of words, and none of things, n. 3825. That the ideas of the understanding extend themselves widely into the societies of spirits and angels round about, n. 6598, 6600 to 6605, 6609, 6613. That the ideas of man's understanding are opened in another life, and appear to the life in their true quality, n. 1869, 3310, 5510. Of what quality the ideas of some appear, n. 6201, 8885.

That all will of good and understanding of truth is from the Lord, but not so the understanding of truth separate from the will of good, n. 1831, 3514, 5483, 5649, 6027, 8685, 8701, 10153. That it is the understanding which is enlightened by the Lord, n. 6222, 6608, 10659. That the Lord granteth to those who are enlightened, to see and understand truth, n. 9382, 10659. That the enlightening of the understanding is various, according to the states of man's life, n. 5221, 7012, 7233. That the understanding is enlightened in proportion as man receives truth in the will, that is, in proportion as he wills to act according thereto, n. 3619. That they have their understanding enlightened, who read the Word from the love of truth, and from the love of the uses of life, but not they who read it from the love of fame, honour, or gain, n. 9382, 10548, 10549, 10550. That illustration is an actual elevation of the mind into the light of heaven, n. 10330; from experience, n. 1526, 6608. That light from heaven is illustration to the understanding, as light from the world is to the sight, n. 1524, 5114, 6608, 9128. That the light of heaven is divine truth, from which is derived all wisdom and intelligence, n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. That it is the understanding of man which is enlightened by that light, n. 1524, 3138, 3167, 4408, 6608, 8707, 9126, 9399, 10569.

That the understanding is of such a quality as are the truths from good, of which it is formed, n. 10064. That that is understanding which is formed by truths from good, but not what is formed by falses from evil, n. 10675.

n. 10675. That understanding consisteth in seeing truths, the causes of things, their connections, and consequences in regular order, from those things which are of experience and science, n. 6125. That understanding consisteth in seeing and perceiving whether a thing be true, before it is confirmed, but not in being able to confirm every thing, n. 4741, 7012, 7680, 7950, 8521, 8780. That the light of confirmation without a previous perception of truth, is natural light, and may be possessed even by those who are not wise, n. 8780. That to see and perceive whether a thing be true before confirmation, is only given with those who are affected with truth for the sake of truth, consequently who are in spiritual light, n. 8780. That every tenet, however false, may be confirmed, even so as to appear true, n. 2482, 2490, 5033, 6865, 7950.

How the rational is conceived and born with man, n. 2024, 2574, 2557, 3030, 5126. That it is from the influx of the light of heaven from the Lord through the internal man into knowledges and sciences, which are in the external, and an elevation thence, n. 1895, 1896, 1900, 1901, 1902. That the rational is born by truths, and not by falses; consequently according to the quality of the truths, such is the rational, n. 2094, 2524, 2557. That the rational is opened and formed by truths from good, and that it is shut and destroyed by falses from evil, n. 3108, 5126. That he is not a rational man, who is in falses from evil; and consequently he is not rational from being able to reason upon every subject, n. 1944.

That man hardly knows how to distinguish between understanding and will, because he hardly knows how to distinguish between thinking and willing, n. 9991.

Many more things concerning the will and understanding may be known and concluded from what has just been adduced concerning good and truth, provided that will is perceived instead of good, and understanding instead of truth, for the will is of good, and the understanding is of truth.

OF

Of the INTERNAL *and* EXTERNAL MAN.

36. **M**AN was so created as to be, at one and the same time, in the spiritual world, and in the natural world. The spiritual world is that in which angels are, and the natural world is that in which men are: and because man was so created, therefore he is endowed with an internal and an external; an internal by which he may be in the spiritual world, and an external by which he may be in the natural world. His internal is what is called the internal man, and his external what is called the external man.

37. Every man hath an internal and an external; but in one manner with the good and in another manner with the evil. The internal with the good is in heaven, and its light, and the external in the world, and its light, which light with them is illuminated by the light of heaven, so that with them the internal and external act in unity, as the efficient cause and the effect, or as what is prior and what is posterior: but with the evil the internal is in the world and in its light, as is also the external; wherefore they see nothing from the light of heaven, but only from the light of the world, which light they call the light of nature; hence it is that the things of heaven are to them in darkness, whilst the things of the world are in light. It is therefore manifest that the good have an internal man and an external man, but that the evil have no internal man, but only an external.

38. The internal man is what is called the **SPIRITUAL MAN**, because it is in the light of heaven, which light is spiritual; and the external man is what is called the **NATURAL MAN**, because it is in the light of the world, which light is natural: the man whose internal is in the light of heaven, and his external in the light of the world, is a spiritual man as to each; but the man whose internal is not in the light of heaven, but only in the light of the world, in which is also his external, is a natural man as to each. The spiritual man is what is called in the Word **ALIVE**, but the natural man is what is called **DEAD**.

39. The man whose internal is in the light of heaven, and his external in the light of the world, thinks spiritually and also naturally, but when he thinks naturally his spiritual thought flows in into the natural, and is there perceived; but the man whose internal, together with his external, is in the light of the world, does not think spiritually, but materially; for he thinks from such things as are in the nature of the world, all which are material. To think spiritually, is to think of things as they essentially are, to see truths from the light of truth, and to perceive goods from the love of good; also to see the qualities of things, and to perceive their affections abstractedly from matter: but to think materially, is to think, see, and perceive them together with matter, and in matter, thus in a crass and obscure manner respectively.

40. The internal spiritual man regarded in himself is an angel of heaven; and also, during his life in the body, notwithstanding his ignorance thereof, is in society with angels; and after his separation from the body he comes amongst them.
But

But the merely natural internal man regarded in himself, is a spirit, and not an angel; and also, during his life in the body, is in society with spirits, but with those who are in hell; amongst whom he also comes after his separation from the body.

41. The interiors which are of the mind with those who are spiritual men, are also actually elevated towards heaven, for that is what they primarily regard; but the interiors which are of the mind with them who are merely natural, are turned to the world, because that is what they primarily regard. The interiors which are of the mind [*mens*] are turned with every one to that which he loves above all things; and the exteriors which are of the mind [*animus*] are turned the same way as the interiors.

42. They who have only a common [or general] idea concerning the internal and external man, believe that the internal man is what thinks and wills, and that the external is what speaks and acts, because to think and to will is internal, and to speak and to act is external. But it is to be observed, that when man thinks intelligently, and wills wisely, he then thinks and wills from a spiritual internal; but when man does not think intelligently and will wisely, he thinks and wills from a natural internal: of consequence, when man thinks well concerning the Lord and concerning those things which are of the Lord, and well concerning his neighbour, and concerning those things which are of his neighbour, and wills well to them, he then thinks and wills from a spiritual internal, because he then thinks from the faith of truth and from the love of good, consequently from heaven; but when man thinks ill concerning them,

them, and wills ill to them, he then thinks and wills from a natural internal, because he thinks and wills from the faith of what is false, and from the love of evil, consequently from hell. In short, so far as man is in love to the Lord, and in love towards his neighbour, so far he is in a spiritual internal, from which he thinks and wills, and from which also he speaks and acts: but so far as man is in the love of self, and in the love of the world, so far he is in a natural internal, from which he thinks and wills, and from which also he speaks and acts.

43. It is so provided and ordered by the Lord, that so far as man thinks and wills from heaven, so far his internal spiritual man is opened and formed; which opening is into heaven even to the Lord, and which formation is according to those things which are of heaven: but on the contrary, so far as man does not think and will from heaven, but from the world, so far his internal spiritual man is shut, and his external is opened; which opening is into the world, and its formation is according to those things which are of the world.

44. They with whom the internal spiritual man is opened into heaven to the Lord, are in the light of heaven, and in illumination from the Lord, and are thence in intelligence and wisdom; these see truth because it is truth, and perceive good, because it is good. But they with whom the internal spiritual man is shut, do not know that there is an internal man, and much less what the internal man is; neither do they believe that there is a Divine, nor that there is a life after death, consequently they do not believe the things which are of heaven and the church; and forasmuch as they are only in the light of the world and in illumination

lumination thence, they believe in nature as the Divine, they see the false as truth, and they perceive evil as good.

45. He whose internal is so far external, that he believes nothing but what he can see with his eyes, and touch with his hands, is called a sensual man; this is the lowest natural man, and is in fallacies concerning all the things which are of faith and the church.

46. The internal and external which have been treated of, are the internal and external of the spirit of man; his body is only an additional external, within which they exist; for the body does nothing from itself, but from its spirit which is in it. It is to be observed that the spirit of a man, after its separation from the body, thinks and wills, speaks and acts, the same as before; to think and to will is its internal, and to speak and to act is its external; concerning which, see the *Treatise on Heaven and Hell*, n. 234 to 245, 265 to 275, 432 to 444, 453 to 484.

EXTRACTS *from the* ARCANA CŒLESTIA.

47. **O**F *the internal and external with man.* That it is known in the Christian world, that man has an internal and an external, or an internal man and an external man; but that it is little known what is the quality of the one and of the other, n. 1889, 1940. That the internal man is spiritual, and the external is natural, n. 978, 1015, 4459, 6309, 9701, to 9708. That the internal man, which is spiritual, is formed after the image of heaven; and the external, which is natural, after the image of the world; in what manner; and that man was therefore called

by the ancients a microcosm, n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472. That thus in man the spiritual and natural worlds are conjoined, n. 6057, 10472. That consequently man is of such a quality, that he can look up towards heaven, and down towards the world, n. 7601, 7604, 7607. That when he looks upwards, he is in the light of heaven and sees thence; but when he looks downwards, he is in the light of the world and sees thence, n. 3167, 10134. That there is given with man a descent from the spiritual world into the natural, n. 3702, 4042.

That the internal man, which is spiritual, and the external man, which is natural, are altogether distinct, n. 1999, 2018, 3691, 4459. That the distinction is such as exists between cause and effect, and between prior and posterior, and that there is no continuity, n. 3691, 4145, 5146, 5711, 6275, 6284, 6299, 6326, 6465, 8603, 10076, 10099, 10181. Consequently that the distinction is like that between heaven and the world, or between what is spiritual and what is natural, n. 4292, 5132, 8610. That the interiors and exteriors of man are not continuous, but distinct according to degrees, each degree having its own termination, n. 3691, 4145, 5114, 6326, 6465, 8603, 10099. That he who does not perceive the distinctions of the interiors and exteriors of man according to degrees, and understands not the quality of those degrees, cannot comprehend the internal and external of man, n. 5146, 6465, 10099, 10181. That the things of a superior degree are more perfect than those of an inferior degree, n. 3405. That there are three degrees in man answering to the three heavens, n. 4154. That the exteriors are more remote from the Divine with man, and that therefore they are respectively obscure, and of a common or general nature, n. 6451. And that they are also respectively inordinate, n. 996, 3855. That the interiors are more perfect, as being nearer to the Divine, n. 5146, 5147. That in the internal there are thousands and thousands of things, which in the external appear as one general thing, n. 5707. That consequently,

quently, thought and perception is clearer in proportion as it is interior, n. 5920. That hence it follows, that man ought to be in internals, n. 1175, 4464.

That the interiors of the mind, with the man who is in love and charity, are actually elevated by the Lord, and that otherwise they would look downwards, n. 6952, 6954, 10330. That influx and illustration from heaven with man, is an actual elevation of the interiors by the Lord, n. 7816, 10330. That man is elevated when he advances to spiritual things, n. 2922. That in proportion as man is elevated from externals towards interiors, in the same proportion he cometh into light, consequently into intelligence; and that this is what is meant by being withdrawn from sensual things, according to the saying of the ancients, n. 6183, 6313. That elevation from the external to the interiors, is like that from a mist into light, n. 4958.

That influx from the Lord is through the internal man into the external, n. 1940, 5119. That interiors can flow into exteriors, but not the contrary; consequently that influx is spiritual and not physical, that is, from the spiritual man into the natural, and not from the natural man into the spiritual, n. 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110, 9111. That the Lord from the internal, wherein all is peace, governs the externals, wherein all is confusion, n. 5396.

That the internal can see all things in the external, but not the contrary, n. 1914, 1953, 5427, 5428, 5477. That when man lives in the world, he thinks from the internal in the external, consequently that his spiritual thought flows-in into his natural, and there subsists naturally, n. 3679. That when man thinks well, it is from the internal or spiritual in the external or natural, n. 9704, 9705, 9707. That the external man thinks and wills according to conjunction with the internal, n. 9702, 9703. That there is an interior and an exterior thought; the quality of the one and the other, n. 2515, 2552, 5127, 5141, 5168, 6007. That the thought and affection in the internal is not perceived by man, during his life in the world, but only that which is in the external derived

derived therefrom, n. 10236, 16240. But that in another life externals are taken away, and man is then let into his own internals, n. 8870. That it then becomes manifest what is the quality of his internals, n. 1806, 1807.

That the internal produces the external, n. 994, 995. And that the internal then invests itself with such things as enable it to produce its effects in the external, n. 6275, 6284, 6299. And by which it may live in the external, n. 1175, 6275. That the Lord conjoins the internal or spiritual man to the external or natural man, when he regenerates him, n. 1577, 1594, 1904, 1999. That the external or natural man is then reduced into order through the internal or spiritual man, and that it is brought into subordination, n. 9708.

That the external must be subordinate and subject to the internal, n. 5077, 5125, 5128, 5786, 5947, 10272. That the external is so created, that it may serve the internal, n. 5947. That the internal must be lord [or master], and the external its minister, and in a certain respect its servant, n. 10471.

That the external ought to be in correspondence with the internal, that there may be conjunction, n. 5427, 5428, 5477. What the quality of the external is, when it corresponds with the internal, and what, when it does not correspond, n. 3493, 5422, 5423, 5427, 5428, 5477, 5512. That in the external man there are things which correspond and agree with the internal, and that there are things which do not correspond and agree, n. 1563, 1568.

That the external taketh its quality from the internal, n. 9912, 9921, 9922. How great the beauty of the external man is, when it is conjoined with the internal, n. 1590. And how great its deformity is, when not conjoined therewith, n. 1598. That love to the Lord, and charity towards our neighbour, conjoin the external man with the internal, n. 1594. That, unless the internal man be conjoined with the external, there is no fructification, n. 3987.

That the interiors successively flow-in into the exteriors, even into the extreme or ultimate, and that they

they there exist and subsist together, n. 634, 6239, 9216, 9217. That they not only flow-in successively, but also exist in the ultimate in a simultaneous form, and in what order, n. 5897, 6451, 8603, 10099. That all the interiors are held in connection from the first, by means of the ultimate, n. 9828. That thence also in the ultimates are strength and power, n. 9836. And that therefore responses and revelations were made from the ultimates, n. 9905, 10548. That thence also the ultimate is holy above the interiors, n. 9824. That hence also in the Word, first and last signify all and every particular, consequently the whole, n. 10044, 10329, 10335.

That the internal man is open to him who is in divine order, but shut to him who is not in divine order, n. 8513. That there is no conjunction of heaven with the external man without the internal, n. 9380. That evils and the falses of evil shut the internal man, and cause man to be only in externals, n. 1587, 10492. Especially evils from the love of self, n. 1594. That the interiors are shut even to the sensual, which is the ultimate, if the Divine be denied, n. 6564. That with the intelligent and learned of the world, who from the sciences confirm themselves against the things of heaven and the church, the internal is shut more than with the simple, n. 10492.

Inasmuch as the internal man is in the light of heaven, and the external in the light of the world, that therefore they who are in the external without the internal, that is, they with whom the internal is shut, do not care for the internal things of heaven and the church, n. 4464, 4946. That in another life they cannot at all endure internal things, n. 10694, 10701, 10707. That they believe nothing, n. 10396, 10400, 10411, 10429. That they love themselves and the world above all things, n. 10407, 10412, 10422. That their interiors, or the things which are of their thought and affection, are vile, filthy, and profane, howsoever they may appear in externals, n. 1182, 7046, 9705, 9707. That the ideas of their thought are material, and not at all spiritual, n. 10582.

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The quality further described of those whose internal, that looks heaven-ward, is shut, n. 4459, 9709, 10284, 10286, 10429, 10472, 10492, 10602, 10682.

That so far as the internal, which is spiritual, is opened, so far truths and goods are multiplied; and that so far as the internal, which is spiritual, is shut, so far truths and goods vanish, n. 4099. That the church is in the internal spiritual man, inasmuch as that is in heaven, and not in the external without it, n. 10698. Consequently that the external church with man is nothing without the internal church, n. 1795. That external worship without internal worship is no worship, n. 1094, 1175. Concerning those who are in the internal of the church, of worship, and of the Word; of those who are in the external wherein is the internal; and of those who are in the external without the internal, n. 10682. That the external without the internal is hard, n. 10682.

That the merely natural man is in hell, unless he be made spiritual by regeneration, n. 10156. That all, who are in the external without the internal, or with whom the spiritual internal is shut, are in hell, n. 9128, 10483, 10489.

That the interiors of man are actually turned according to his loves, n. 10702. That in all and every particular there must be an internal and an external, in order to its subsistence, n. 9473.

That above and high, in the Word, signifies internal, n. 1725, 2148, 4210, 4599. Consequently that in the Word superior is interior, and inferior is exterior, n. 3084.

48. *Of the natural and the spiritual [principles.]* How perverse it is, in the world at this day, to attribute so much to nature, and so little to the Divine, n. 3483. Why it is so, n. 5116. When nevertheless all and every particular in nature not only received its existence, but likewise continually subsists from the Divine, and that through the spiritual world, n. 775, 8211. That divine, celestial, and spiritual things terminate in nature, n. 4240, 4939. That nature is the ultimate plane whereon they stand, n. 4240, 5051, 6275, 6284, 6299, 9216. That celestial, spiritual,

spiritual, and natural things follow and succeed each other in order; so do divine things with them, inasmuch as they are from the Divine, n. 880, 4938, 4939, 9992, 10005, 10017, 10068. That celestial things are the head, spiritual things the body, and natural things the feet, n. 4938, 4939. That they also flow-in in an order similar to that wherein they follow and succeed each other, n. 4938, 4939. That the good of the inmost or third heaven is called celestial, the good of the middle or second heaven is called spiritual, and the good of the ultimate or first heaven is called spiritual natural, whence it may be known, what is the celestial, spiritual, and natural, n. 4279, 4286, 4938, 4939, 9992, 10005, 10017, 10068; and in the Treatise on Heaven and Hell, n. 20 to 28, and 29 to 40.

That all things of the natural world are from the Divine through the spiritual world, n. 5013. Consequently that there is a spiritual principle in every thing natural, just as the efficient cause is in the effect, n. 3562, 5711; or as effort is in motion, n. 5173, and as the internal is in the external, n. 3562, 5711, 5326. And since the cause is the very essential in the effect, like as effort is in motion, and the internal in the external, hence it follows, that the spiritual is the very essential in the natural, consequently the Divine from which are all things, n. 2987 to 3002, 9701 to 9709. That spiritual things are fixed and manifested in what is natural, and that the things manifested are representatives and correspondences, n. 1632, 2987 to 3002. That hence all nature is a theatre representative of the spiritual world, that is of heaven, n. 2758, 2999, 3000, 4939, 8848, 9280. That all things in nature are disposed in order and series according to ends, n. 4104. That this is from the spiritual world, or from heaven, because ends, which are uses, reign there, n. 454, 696, 1103, 3645, 4054, 7038. That man is so created, that divine things descending according to order into nature, may be perceived with him, n. 3702.

That with every man, who is in divine order, there is an internal and an external, his internal is called
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the spiritual, or the spiritual man, and his external is called the natural, or the natural man, n. 978, 1015, 4459, 6309, 9701 to 9709. That the spiritual man is in the light of heaven, and the natural man in the light of the world, n. 5965. That the natural man can discern nothing from himself, but from the spiritual, n. 5286. That the natural is as it were a face in which the interiors see themselves, and that thus man thinks, n. 5165. That the spiritual man thinks in the natural, consequently naturally, so far as he comes to the sensual perception of the latter, n. 3679, 5165, 6284, 6299. That the natural is the plane, in which the spiritual is terminated, n. 5651, 6275, 6284, 6299, 9216. That the spiritual sees nothing, unless the natural be in correspondence, n. 3493, 3620, 3623. That the spiritual or internal man can see what is transacting in the natural or external, but not the contrary, because the spiritual flows-in into the natural, and not the natural into the spiritual, n. 3219, 4667, 5119, 5259, 5427, 5428, 5477, 6322, 9110, 9111. That the natural man from his own light, which is called the light [*lumen*] of nature, knows nothing concerning God, nor concerning heaven, nor concerning a life after death; neither does he believe, if he hears of such things, unless spiritual light, which is light from heaven, flows-in into that natural light [*lumen*], n. 8444.

That the natural man of himself, because from nativity, is opposite to the spiritual man, n. 3913, 3928. That therefore as long as they are in opposition to each other, man feels it grievous to think of spiritual and celestial things, but delightful to think of natural and corporeal things, n. 4096. That he utterly nauseates the things of heaven, and even the bare mention of any thing spiritual, from experience, n. 5006, 9109. That merely natural men regard spiritual good and truth as a servant, n. 5013, 5025. When nevertheless the natural man ought to be subordinate to the spiritual man, and serve him, n. 3019, 5168. The spiritual man is said to serve the natural, when the latter from the intellectual principle seeks arguments to confirm the objects

jects of his concupiscence, particularly from the Word, n. 3019, 5013, 5025, 5168. In what manner merely natural men appear in another life, and what is the quality of their state and lot there, n. 4630, 4633, 4940 to 4951, 5032, 5571.

That the truths, which are in the natural man, are called scientifics and knowledges, n. 3293. That the imagination of the natural man, when viewed in himself, is material, and that his affections are like those of beasts, n. 3020. But that there is a genuine thinking principle and imaginative principle from the internal or spiritual man, when the natural man sees, acts, and lives therefrom, n. 3493, 5422, 5423, 5427, 5428, 5477, 5512.

That the things which are in the natural man, respectively to those which are in the spiritual man, are common [or general], n. 3513, 5707. And consequently that they are respectively obscure, n. 6686.

That there is an interior and an exterior natural with man, n. 3293, 3294, 3793, 5118, 5126, 5497, 5649. That there is also a medium between them, n. 4570, 9216. That the discharges [*exonerationes*] of the spiritual man are made into the natural, and by it, n. 9572.

That they who do good merely from a natural disposition, and not from religion, are not received in heaven, n. 8002, 8772.

49. *Of the light of heaven, in which the spiritual man is.* That there is great light in the heavens, n. 1117, 1521, 1533, 1619 to 1632. That the light in the heavens exceeds the meridian light on earth by many degrees, n. 1117, 1521, 4527, 5400, 8644. That that light has been often seen by me, n. 1522, 4527, 7174. That the light which the angels of the inmost or third heaven enjoy is as the light from the sun, but the light which the angels of the second heaven enjoy is as the light from the moon, n. 1529, 1530. That the light in the inmost heaven is of a flame colour, but in the second heaven it is white, n. 9570.

That

That all light in the heavens is from the Lord as a sun there, n. 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809. That the Lord is the sun of the angelic heaven, and that his divine love is that sun, n. 1521, 1529, 1530, 1531, 1837, 4321, 4696, 7078, 7171, 7173. That the divine truth proceeding from the Lord in the heavens appears as light, and constitutes all the light of heaven; and that consequently that light is spiritual light, n. 3195, 3322, 5400, 8644, 9399, 9548, 9684. That therefore the Lord in the Word is called light, n. 3195. That, inasmuch as that light is the divine truth, there is in it divine wisdom and intelligence, n. 3395, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684. In what manner light from the Lord flows-in into the heavens, illustrated by the circles of rays round the sun, 9407. That the Lord is a sun to the heavens, and that from him is all the light there, may be seen in the Treatise on Heaven and Hell, n. 116 to 125. And that the light from that sun is the divine truth, and the heat from it the divine good of divine love, n. 126 to 140.

That the light of heaven illuminates both the sight and understanding of angels and spirits, n. 2776, 3138. That the light there is according to their understanding and wisdom, n. 1524, 3339. Proved from the Word, n. 1529, 1530. That there are as many differences of light in the heavens as there are angelic societies, n. 4414. Inasmuch as there are perpetual varieties in the heavens with respect to good and truth, so likewise there are with respect to wisdom and intelligence, n. 684, 690, 3241, 3744, 3745, 5598, 7236, 7833, 7836. That by heaven's being in light and heat is signified its being in wisdom and in love, n. 3643, 9399, 9401.

That the light of heaven illuminates the understanding of man, n. 1524, 3138, 3167, 4408, 6608, 8707, 9126, 9399, 10569. That man, when he is elevated from the sensual, cometh into a milder light [*lumen*], and at length into celestial light [*lux*], n. 6313, 6315, 9407. That there is elevation into the light of heaven when man comes into intelligence,
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 n. 3190.

n. 3190. How great light was perceived, when I have been withdrawn from worldly ideas, n. 1526, 6608. That the sight of the internal man is in the light of heaven, and that by reason thereof man is able to think analytically and rationally, n. 1532. That the light of heaven from the Lord is always present with man, but that it only so far flows-in, as he is in truths from good, n. 4060, 4213. That that light is according to truth from good, n. 3094. That truths shine in the spiritual world, n. 5219. That spiritual heat and spiritual light make the true life of man, n. 6032.

That the light of the world is for the external man, and the light of heaven for the internal, n. 3222, 3223, 3337. That the light of heaven flows-in into natural light [*lumen*] and that the natural man is so far wise, as he receives that light, n. 4302, 4408. That there is a correspondence between those lights, n. 3225. That the things which are in the light of heaven cannot be seen from the light of the world with man, which is called his natural light [*lumen*]; but the things in the light of the world may be seen from the light of heaven, n. 9574. Whence it follows, that they who are only in the light of the world, which is called natural light [*lumen*] do not perceive those things which are of the light of heaven, n. 3108. That to those who are in falses from evil, the light of heaven is blackness, n. 1783, 3337, 3413, 4060, 6907, 8197. That the light of the world shines with a fiery redness [*rutillet*] with the evil, and that so far as it so shines, so far the things which are of the light of heaven are to them darkness, n. 6907. That the light of the world does not appear to the angels, n. 1521, 1783, 1880.

That in the heavens all light is from the Lord, and all shade from the ignorance and proprium of the angels and spirits; hence the modifications and variegations of light and shade, which are colours there, n. 3391. Concerning the variegations of light by urim and thummim, n. 3862.

That the light of them who are in faith separate from charity, is snowy, and that it is like the light
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of winter, n. 3412, 3413. That that light is turned into mere darkness on the influx of light from heaven, n. 3412. Of the light of those, who are in a persuasive faith, and in a life of evil, n. 4416. Of what quality the light appears with those who are in intelligence from proprium, and what with those who are in intelligence from the Lord, n. 4419.

That there is light [*lumen*] in the hells, but not real [*fatuum*], n. 1528, 3940, 4213, 4418, 4531. That this light is as light from a coal-fire, n. 1528, 4418, 4531. That they who are in the hells, appear to themselves in their own light as men, but in the light of heaven as devils and monsters, n. 4532, 4533, 4674, 5057, 5058, 6605, 6626. That all things in the light of heaven appear according to their true quality, n. 4674. That the reason of the hells being said to be in blackness and darkness, is because they are in falses from evil, n. 3340, 4418, 4531. That darkness signifies falses, and blackness the false of evil, n. 1839, 1860, 7688, 7711.

50. *Of the sensual man, who is the lowest natural, spoken of in the doctrine above*, n. 45. That the sensual [principle] is the ultimate of the life of man, adhering to and inhering in his corporeal [part], n. 5077, 5767, 9212, 9216, 9331, 9730. That he is said to be a sensual man, who judges and determines every thing from the bodily senses, and who believes nothing but what he can see with his eyes and touch with his hands, saying that these are real, and rejecting all things else as not real, n. 5094, 7693. That such a man thinks in extremes, and not interiorly in himself, n. 5089, 5094, 6564, 7693. That his interiors are shut, so that he sees nothing of truth therein, n. 6564, 6844, 6845. In a word, that he is in gross natural light, and of course perceiveth nothing which is from the light of heaven, n. 6201, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624. That consequently he is interiorly against the things which are of heaven and the church, n. 6201, 6316, 6844, 6845, 6948, 6949. That the learned, who have confirmed themselves against the truths of the church, are sensual, n. 6316.

That

That sensual men reason sharply and shrewdly, because their thought is so near their speech as to be almost in it, and because they place all intelligence in discourse from mere memory, n. 195, 196, 5700, 10236. But that they reason from the fallacies of the senses, with which the vulgar are captivated, n. 5084, 6948, 6949, 7693.

That sensual men are crafty and malicious above others, n. 7693, 10236. That the avaricious, adulterers, the voluptuous, and the deceitful, are in an especial manner sensual, n. 6310. That their interiors are foul and filthy, n. 6201. That by means thereof they communicate with the hells, n. 6311. That they who are in the hells, are sensual, and that in proportion to the depth of their respective situations therein, n. 4623, 6311. That the sphere of infernal spirits conjoins itself with the sensual [principle] of man from behind, [*a tergo*,] n. 6312. That they who reasoned from the sensual [principle], and thereby against the truths of faith, were called by the ancients serpents of the tree of science, n. 195, 196, 197, 6398, 6949, 10313.

The sensual [principle] of man, and the sensual man himself, is further described, n. 10236. And the extension of the sensual [principle] with man, n. 9731.

That sensual things ought to be in the last place, not in the first; and that with a wise and intelligent man they are in the last place, and subject to the interiors; but that with an unwise man they are in the first place, and have the dominion; these are they who are properly called sensual, n. 5077, 5125, 5128, 7645. That if sensual things are in the last place, and are subject to the interiors, a way is opened by [or through] them to the understanding, and truths are refined as it were by way of extraction, n. 5580.

That the sensual things of man are proximately extant to the world, and admit things that flow from the world, and as it were sift them, n. 9726. That the external or natural man communicates with the world by means of those sensuels, and with heaven by means

means of rationals, n. 4009. That thus sensual things furnish what is subservient to the interiors of man, n. 5077, 5081. That there are sensual things ministering in subservience to the intellectual part, and likewise to the will-part, n. 5077.

That unless the thought is elevated from sensual things, man possesses but little wisdom, n. 5089. That a wise man thinks above the sensual [principle] n. 5089, 5094. That man, when his thought is elevated above sensual things, cometh into a clearer light [*lumen*], and at length into heavenly light, [*lux*] n. 6183, 6313, 6315, 9407, 9730, 9922. That elevation above sensual things, and a withdrawing from them, was known to the ancients, n. 6313. That man with his spirit may see the things which are in the spiritual world, if he can be withdrawn from the sensual things of the body, and elevated by the Lord into the light of heaven, n. 4622. The reason is, because the body has no perception, but the spirit of a man in his body; and so far as the spirit is in the body, so far is his perception gross and obscure, consequently in darkness; but so far as it is not in the body, so far is his perception clear and in the light, n. 4622, 6614, 6622.

That the ultimate of the understanding is the scientific sensual [principle], and the ultimate of the will is the pleasurable [*jucundum*] sensual [principle], concerning which see n. 9996. What is the difference between the sensual things that are common with beasts, and those that are not common with them, n. 10236. That there are sensual men who are not evil, inasmuch as their interiors are not so much closed; concerning whose state in another life, see n. 6311.

51. *Of sciences and knowledges, by which the internal spiritual man is opened.* That those things are called scientifics, which are in the external or natural man, and its memory, but not those which are in the internal or spiritual man, n. 3019, 3020, 3293, 3309, 4967, 9918, 9922. That scientifics, as belonging to the external or natural man, are respectively instruments of service, inasmuch as the
external

external or natural man is made to serve the internal or spiritual man, just as the world is made to be subservient to heaven, n. 5077, 5125, 5128, 5786, 5947, 10272, 10471. That the external man is respectively the world, because the laws of divine order existing in the world are inscribed therein; and that the internal man is respectively heaven, because the laws of divine order existing in heaven are inscribed therein, n. 4523, 4524, 5368, 6013, 6057, 9278, 9279, 9283, 9709, 10156, 10472; and in the Treatise concerning Heaven and Hell, n. 51 to 58.

That there are scientifics which concern natural things, such as relate to the civil state and life, such as relate to the moral state and life, and such as relate to the spiritual state and life, n. 5934. But that, for distinction sake, those which relate to the spiritual state and life, are called knowledges, and are chiefly doctrinals, n. 9945.

That man ought to be imbued with sciences and knowledges, since by these he learns to think, then to understand what is true and good, and at length to be wise, that is, to live according to what is true and good, n. 129, 1450, 1451, 1453, 1548, 1802. That scientifics and knowledges are the first things, on which is built and founded the civil, moral and spiritual life of man; but that they are to be learned for the sake of the use of life as their end, n. 1489, 3310. That knowledges open the way to the internal man, and then conjoin it with the external according to uses, n. 1563, 1616. That the rational [principle] is born by sciences and knowledges, n. 1895, 1900, 3086. But not by sciences and knowledges themselves, but by the affection of uses from them, and according to such affection, n. 1895. That the internal man is opened and successively perfected by sciences and knowledges, provided man has some good use for an end, particularly a use that regards eternal life, n. 3086. That in this case, spiritual things from the celestial and spiritual man meet the scientifics and knowledges which are in the natural man, and adopt those which agree, n. 1495. That uses of celestial life are then extracted, refined, and elevated

elevated by the Lord, through the internal man, from the scientifics and knowledges which are in the natural man, n. 1895, 1896, 1900, 1901, 1902, 5871, 5874, 5901. And that the scientifics which are incongruous and adverse are rejected to the sides and exterminated, n. 5871, 5886, 5889. That the sight of the internal man calls nothing forth from the scientifics and knowledges of the external man, but such as are of its love, n. 9394. That scientifics and knowledges are disposed in fascicles or bundles, [*fasciculatim*,] and conjoined according to the loves which introduced them, n. 5811. That then, in the sight of the internal man, those which are of the love are in the middle and in clearness, but those which are not of the love are at the sides and in obscurity, n. 6068, 6085. That scientifics and knowledges with man are successively implanted in his loves, and dwell in them, n. 6325. That man would be born into every science, and thereby into intelligence, if he were born into love to the Lord, and love towards his neighbour; but since he is born into the love of self and the world, that therefore he is born into total ignorance, n. 6323, 6325. That science, intelligence, and wisdom are the sons of love to the Lord and love towards the neighbour, n. 1226, 2049, 2116.

That scientifics and knowledges, inasmuch as they are of the external or natural man, are in the light of the world; but truths, which are become truths of love and faith, and have thus obtained life, are in the light of heaven, n. 5212. That nevertheless the truths, which have thus obtained life, are comprehended by man by [or through] natural ideas, n. 5510. That spiritual influx is through the internal man into the scientifics and knowledges which are in the external, n. 1940, 8005. That scientifics and knowledges are the receptacles and as it were the vessels of the truth and good, which are of the internal man, n. 1469, 1496, 3068, 5489, 6004, 6023, 6052, 6071, 6077, 7770, 9922. That therefore by vessels in the Word, in the spiritual sense, are signified scientifics and knowledges, n. 3068, 3069, 3079, 9394, 9544, 9723, 9724. That scientifics are as it were

were mirrors, in which the truths and goods of the internal man appear, and are perceived as in an image, n. 5201. That those truths and goods are together in scientifics as in their ultimate, n. 5373, 5874, 5886, 5901, 6004, 6023, 6052, 6071, 6077. That scientifics, as being in the light of the world, are perplexed, [*implexa*,] and obscure, respectively to those things which are in the light of heaven; consequently the things which are in the external man [are likewise perplexed and obscure,] respectively to those in the internal, n. 2831. For which reason also by what is perplexed [*implexum*] in the Word is signified what is scientific, n. 2831. So also by the obscurity of a cloud, n. 8443, 10551.

That every principle is to be drawn from truths of doctrine derived from the Word, which are first to be acknowledged, and that then it is allowable to consult scientifics in order to confirm those truths, and that thus they are corroborated, n. 6047. Consequently, that it is allowable for those who are in an affirmative [principle] concerning the truths of faith, intellectually to confirm them by scientifics, but not for those who are in a negative [principle], because a preceding affirmative draws all to favour its side, and a preceding negative hath a like effect, n. 2568, 2588, 3913, 4760, 6047. That there is given an affirmative [principle] of doubt, and a negative [principle] of doubt, the former with some who are good, and the latter with the evil, n. 2568. That to enter from the truths of faith into scientifics, is agreeable to order; but on the other hand, to enter from scientifics into the truths of faith, is contrary to order, n. 10236. Inasmuch as influx is spiritual, and not physical or natural, consequently from the truths of faith, because these are spiritual, into scientifics, because these are natural, n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110, 9111.

That whoever is in a negative [principle] of doubt, which in itself is a negative, and says that he will not believe till he is persuaded by scientifics, will never believe, n. 2094, 2832. That they, who do so, become mad with respect to those things which
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are of the church and heaven, n. 128, 129, 130. That they fall into the falses of evil, n. 232, 233, 6047. And that, in another life, when they think about spiritual things, they are as it were drunk, n. 1072. A further description of them is given in n. 196. Examples to illustrate, that spiritual things cannot be comprehended, if the order of entering into them be inverted, n. 233, 2094, 2196, 2203, 2209. That many of the learned are more insane in spiritual things, than the simple, by reason that they are in a negative [principle], and have abundance of scientifics, by which they confirm the negative, n. 4760. An example of a learned man, who could understand nothing concerning spiritual life, n. 8629. That they who reason from scientifics against the truths of faith, reason sharply, inasmuch as they do it from the fallacies of the senses, which are captivating and persuasive, for it is with difficulty these can be shook off, n. 5700. That they who understand nothing of truth, and they also who are in evil, can reason concerning the truths and goods of faith, and yet be in no illustration, n. 4213. That only to confirm a dogma, is not the part of an intelligent man, because the false can be as easily confirmed as the true, n. 1017, 2482, 2490, 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780. That they who reason concerning the truths of the church, whether a thing be so or not, are evidently in obscurity respecting truths, and not yet in spiritual light, n. 215, 1385, 3033, 3428.

That there are scientifics which admit divine truths, and others which do not, n. 5213. That vain scientifics ought to be destroyed, n. 1489, 1492, 1499, 1500. That those are vain scientifics, which regard for their end, and confirm, the loves of self and the world, and which withdraw from love to the Lord and love towards the neighbour, because such scientifics shut up the internal man, so that he is not then capable of receiving any thing from heaven, n. 1563, 1600. That scientifics are the means of becoming wise, and the means of becoming insane; and that by them the internal man is either opened or else shut;

shut; and thus the rational faculty is either improved or else destroyed, n. 4156, 8628, 9922.

That sciences after death are of no account, but only those things which man hath imbibed in his understanding and life by means of sciences, n. 2480. That nevertheless all scientifics abide after death, but that they are quiescent, n. 2476 to 2479, 2481 to 2486.

That the same scientifics, which with evil men are false because applied to evils, are with good men true because applied to goods, n. 6917. That scientific truths with the evil are not truths, howsoever they may appear such when spoken, because within them there is evil, and consequently they are falsified; and that the science of those men by no means deserves to be called science, inasmuch as it is destitute of life, n. 10331.

That it is one thing to be wise, another to understand, another to know, and another to do; but that still, with those who are in spiritual life, they follow in order, and correspond, and are together in action or in works, n. 10331. That it is also one thing to know, another to acknowledge, and another to have faith, n. 896.

What is the quality of the cupidity of knowing, which spirits possess, shewn by an example, n. 1973. That angels have an immense desire of knowing and of becoming wise, inasmuch as science, intelligence, and wisdom, are spiritual food, n. 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5656, 6277, 8562, 9003.

That the chief science among the ancients was the science of correspondences, but that at this day it is lost, n. 3021, 3419, 4280, 4344, 4964, 4965, 6004, 7729, 10252. That the science of correspondences flourished among the eastern nations and in Egypt, n. 5702, 6692, 7097, 7779, 9391, 10407. That thence came their hieroglyphics, n. 6692, 7097. That the ancients by the science of correspondences introduced themselves into the knowledges of spiritual things, n. 4844, 4749, 4965. That the Word is written by mere correspondences, whence its internal or spiritual

tual sense, the existence of which cannot be known without the science of correspondences, nor the quality of the Word, n. 3131, 3472 to 3485, 8615, 10687. How much the science of correspondences excels other sciences, n. 4280.

52. *Of the natural memory, which is that of the external man, and of the spiritual memory, which is that of the internal man.* That man has two memories, an exterior and an interior memory, or a natural and a spiritual memory, n. 2469 to 2494. That man does not know that he has an interior memory, n. 2470, 2471. How much the interior memory excels the exterior memory, n. 2473. That the things which are in the exterior memory are in natural light, but the things which are in the interior memory in spiritual light, n. 5212. That it is from the interior memory, that man is able to think and speak intellectually and rationally, n. 9394. That all and every particular which man has thought, spoken, and done, and all that he has heard and seen, are inscribed on his interior memory, n. 2474, 7398. That that memory is man's book of life, n. 2474, 9386, 9841, 10505. That in the interior memory are treasured up the truths which are become of faith, and the goods which are become of love, n. 5212, 8067. That the things which are rendered habitual, and have become of the life, are in the interior memory, n. 9394, 9723, 9841. That scientifics and knowledges are of the exterior memory, n. 5212, 9922. That they are very obscure and confused respectively to those things which are of the interior memory, n. 2831. That the languages which man speaks in the world, are from the exterior memory, n. 2472, 2476. That spirits and angels speak from the interior memory, and consequently their language is universal, being such that all can converse together, of whatever earth they may be, n. 2472, 2476, 2490, 2493; concerning which language see the Treatise on Heaven and Hell, n. 234 to 245; and concerning the wonders of the interior memory, see n. 463 of the same work.

53. *Of the fallacies of the senses, in which merely natural*

natural and sensual men are, mentioned above in this doctrine, n. 45. That merely natural and sensual men think and reason from the fallacies of the senses, n. 5084, 5700, 6948, 6949, 7693. Of what quality the fallacies of the senses are, n. 5084, 5094, 6400, 6948. To which the following particulars shall be added. There are fallacies of the senses in things natural, civil, moral, and spiritual, and many in each of them; but here I design to recite some of the fallacies in spiritual things. He who thinks from the fallacies of the senses, cannot understand, 1. That man after death can appear as a man; nor that he can enjoy his senses as before; nor consequently that angels have such a capacity. 2. They think, that the soul is only a vital something, purely ætherial, of which no idea can be formed. 3. That it is the body alone which feels, sees, and hears. 4. That man is like a beast, with this difference only, that he can express his thoughts by speech. 5. That nature is all, and the first source from which all things proceed. 6. That man imbues [sciences] and learns to think by an influx of interior nature and its order. 7. That there is no spiritual [principle], and if there be, that it is a purer natural. 8. That man cannot enjoy any blessedness, if divested of the delights of the love of glory, honour, or gain. 9. That conscience is only a disease of the mind proceeding from the infirmity of the body, and from misfortunes. 10. That the Divine love of the Lord is the love of glory. 11. That there is no providence, but that all things come to pass from self-derived prudence and intelligence. 12. That honours and riches are real blessings bestowed by God: Not to mention many other things of a similar nature. Such are the fallacies of the senses in spiritual things. Hence it may appear, that celestial things cannot be comprehended by them who are merely natural and sensual; they are merely natural and sensual, whose internal spiritual man is shut, and whose natural man only is open.

Of LOVE in general.

54. **T**HE very life of man is his love, and such as the love is, such is the life, yea, such is the whole man : this is to be understood of the ruling or reigning love, which is what makes the man. That love has many other loves subordinate to it, which are derivations [from it ;] these appear under another form, but still they are all contained in the ruling love, and constitute, with it, one kingdom : the ruling love is as their king and head ; it directs them, and by them, as mediate ends, it regards and intends its own end, which is the primary and ultimate end of them all ; and this it does both directly and indirectly. The object of the ruling love is what is loved above all things.

55. That which man loves above all things, is continually present in his thought, and also in his will, and constitutes his most essential life : as for example ; he who loves riches above all things, whether in money or possessions, is continually turning in his mind how he may obtain them, he rejoices exceedingly when he acquires them, he grieves deeply when he loses them, his heart is in them. He who loves himself above all things is mindful of himself in every thing, he thinks of himself, he speaks of himself, he acts for the sake of himself ; for his life is the life of self.

56. That which man loves above all things is the end which he always intends, he regards it in all and every particular [of his conduct] ; it lurks in his will like the latent current of a river, which
draws

draws and bears him away, even when he is doing something else; for it is this which animates him. It is of such a quality, that one man explores it, and also discerns it, in another, and either leads him, or regulates his dealings with him, according to it.

57. Man is altogether of such a quality as the ruling [principle] of his life is: by this he is distinguished from others; his heaven, if he is good, and his hell, if he is evil, is adapted thereto; it is his will itself, his proprium, and his nature, for it is the very esse of his life: this cannot be changed after death, because it is the man himself.

58. All the delight, pleasure, and happiness which every one enjoys, is from his ruling love, and according to it; for man calls that delightful which he loves, because he feels it; but that which he thinks and does not love, he may also call delightful, but it is not the delight of his life. That which is delightful to his love, is what man esteems good, and that which is undelightful, is what he esteems evil.

59. There are two loves, from which, as from their fountains, all goods and truths exist; and there are two loves, from which all evils and falses exist. The two loves, from which all goods and truths exist, are love to the Lord, and love towards the neighbour; and the two loves, from which all evils and falses exist, are the love of self and the love of the world. These two loves are in direct opposition to the former.

60. The two loves from which all goods and truths are derived, which are, as was said, love to the Lord and love towards the neighbour, consti-

tute heaven with man, wherefore also they reign in heaven; and forasmuch as they constitute heaven with man, they also constitute the church with him. The two loves from which all evils and falses are derived, which are, as was said, the love of self and the love of the world, constitute hell with man, wherefore also they reign in hell.

61. The two loves from which all goods and truths are derived, which, as was said, are the loves of heaven, open and form the internal spiritual man, because they reside therein: but the two loves from which all evils and falses are derived, when they have the dominion, shut and destroy the internal spiritual man, and render man natural and sensual, according to the extent and quality of their dominion.

EXTRACTS *from the* ARCANA CŒLESTIA.

62. **T**HAT love is the esse of man's life, n. 5002. That man, spirit, and angel, are altogether as their love is, n. 6872, 10177, 10284. That man has what he loves for the end [of his actions] n. 3796. That what man loves and has for the end [of his actions] reigns universally with him, that is, in all things and singulars, n. 3796, 5130, 5949. That love is spiritual heat, and the very vital principle of man, n. 1589, 2146, 3338, 4906, 7081 to 7086, 9954, 10740. That all the interiors with man, which are of his will and understanding, are disposed in a form according to his ruling love, n. 2024, 3189, 6690. That love is spiritual conjunction, n. 1594, 2057, 3939, 4018, 5807, 6195, 6196, 7081 to 7086, 7501, 10130. Hence that all in the spiritual world are consociated according

ing to their loves, *ibid.* That affection is love in continuity, n. 3938. That all delight, pleasure, happiness, and joy of heart, are of love; and their quality according to the quality of the love, n. 994, 995, 2204. That there are as many genera and species of delights and pleasures, as there are of the affections which are of the love, n. 994, 995, 2204. That the delight of the love is more vile in proportion as it is more external, n. 996. That man enters into a state of life hereafter agreeing with the quality of his love, n. 2364.

63. Further particulars respecting love and its essence and quality, may be known from what has been said and shewn above, concerning good and truth; also from what has been said and shewn concerning the will and understanding; and also from what has been said and shewn concerning the internal and external man; because all things which are of the love are referable either to goods or evils; and so also all things which are of the will: and forasmuch as the two loves of heaven open and form the internal spiritual man, and the two loves of hell close and destroy it, hence applications may be made and conclusions drawn respecting the quality of love in general and particular.

64. Love is also treated of in the work on Heaven and Hell; in which it is shewn, that the Divine [principle] of the Lord in the heavens is love to him, and love towards the neighbour, n. 13 to 19. That all who are in the hells are in evils, and thence in falses, originating in the loves of self and of the world, n. 551 to 565. That the delights of every love are changed in the other life into their correspondences, n. 485 to 490. That spiritual heat in its essence is love, n. 133 to 140.

Of the LOVES of SELF and of the WORLD.

65. **SELF-LOVE** consists in willing well to self alone, and not to others except for the sake of self, not even to the church, to one's country, to any human society, or to a fellow-citizen; and also in doing good to them only for the sake of its own fame, honour and glory; for unless it sees that these will be promoted by the good which it does them, it says in its heart, what matters it? Why should I do this? And what advantage will it be to me? and so omits it: whence it is plain that he who is in the love of self does not love the church nor his country, nor society, nor his fellow-citizen, nor any thing good, but himself alone.

66. Man is in the love of self, when in what he thinks and does he has no respect to his neighbour, consequently not to the public, much less to the Lord, but only to himself and his own [connexions]; consequently when every thing which he does is for the sake of himself and his own [connexions], and when, if he does any thing for the public and his neighbour, it is only for the sake of appearance.

67. It is said for the sake of himself and his own [connexions], because he who loves himself also loves his own [connexions], who are, in particular, his children and descendants, and in general, all who act in unity with him, whom he calls his own; loving these is still loving himself, for he regards them as it were in himself, and himself in them: amongst those whom he calls his own, are also all they who praise, honour, and pay their court to him.

68. That man also is in the love of self, who despises his neighbour in comparison with himself, who esteems him his enemy if he does not favour him, and if he does not respect and pay his court to him : he is still more in the love of self who for such reasons hates his neighbour and persecutes him; and he is still more so who for such reasons burns with revenge against him, and desires his destruction : such persons at length love to be savagely cruel.

69. From a comparison with celestial love it may plainly appear what is the quality of the love of self; celestial love consists in loving uses for the sake of uses, or goods for the sake of goods, such as man should perform to the church, to his country, to human society, and to his fellow citizens; but he who loves them for the sake of self, loves them no otherwise than he loves his domestics [or slaves], because they are serviceable to him : hence it follows that he who is in the love of self, would have the church, his country, human societies, and his fellow citizens, serve him, and not him them; he places himself above them, and them below himself.

70. Moreover, so far as any one is in celestial love, which consists in loving uses and goods, and in being affected with delight of heart when he performs them, so far he is led by the Lord, because that is the love in which the Lord is, and which is from him : but so far as any one is in the love of self, so far he is led by himself, and so far as he is led by himself, so far he is led by his own proprium, and the proprium of man is nothing but evil ; for evil is the hereditary [principle or state] of man, and consists in loving self more than God, and the world more than heaven.

71. The

71. The love of self is also of such a quality, that so far as the reins are given it, that is, so far as external restraints are removed, which are fears on account of the law and its penalties, and on account of the loss of fame, of honour, of gain, of office, and of life, it rushes on till it would not only extend its empire over the universal globe, but also over heaven, and over the Divinity itself; it has no bound or end: this lurks in every one who is in the love of self, although it does not appear before the world on account of the checks and restraints before mentioned; besides, every one who is of such a quality, when he meets with an insuperable obstacle, waits till it is removed; hence it is that the man who is in such love, does not know that such a mad unbounded cupidity is latent in him. Nevertheless, any one may see that this is the case, who observes the conduct of potentates and kings, who are not with-held by such checks, restraints, and insuperable obstacles, who rush on and subjugate provinces and kingdoms as long as success attends them, and aspire after power and glory without bounds; and it may be seen still more clearly from the case of those who extend their dominion into heaven, and transfer to themselves all the divine power of the Lord, and are continually lusting after more.

72. There are two kinds of dominion, that of love towards the neighbour, and that of the love of self; these two kinds of dominion are in their essence intirely opposite to each other: he who rules from love towards the neighbour, wills good to all, and loves nothing more than to perform uses, consequently to serve others, (serving others consists in doing them good from good will, and in per-

performing uses;) this is his love, and this is the delight of his heart; he is also glad in proportion as he is exalted to dignities, but not for the sake of the dignities but for the sake of uses which he is thereby enabled to perform in more abundance and in a greater degree; such is the quality of dominion in the heavens. But he who rules from the love of self, wills good to none except to himself and his own [connexions]; the uses which he performs are for the sake of his own honour and glory, which he esteems the only uses; when he serves others it is in order that he may be served, honoured, and obtain dominion; he seeks dignities, not for the sake of the goods which he might perform, but that he may be in eminence and glory, and thence in the delight of his heart.

73. The love of dominion also remains with every one after death; but they who have ruled from love towards their neighbour, are then intrusted with a government in the heavens; but then it is not they that rule, but the uses and goods which they love, and when uses and goods rule, the Lord rules: but they who have ruled in the world from the love of self, are after death in hell, where they are vile slaves [or drudges].

74. Hence it may be known who are they that are in the love of self; but it is of no importance how they appear externally, whether elate or submissive; for the qualities that have been mentioned reside in the interior man, and the interior man is concealed by many, whilst the exterior is instructed to assume the contrary appearance of love for the public and the neighbour; and this is also done for the sake of self; for they know that the love of the public and the neighbour has a

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power of interiorly affecting all men, and that they shall be loved and esteemed in proportion as they are supposed to possess it; the reason why that love has such a power is, because heaven flows-in into it.

75. The evils which are contained in the love of self, are, in general, contempt of others, envy, enmity against those who do not favour it, hostility on that account, hatreds of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty; and where such evils exist, there is also contempt of the Divinity and of divine things, which are the truths and goods of the church; if they honour them, it is only with the mouth and not with the heart. And because such evils are thence derived, so there are similar falses from the same source, for falses are from evils.

76. But the love of the world consists in wishing to appropriate the wealth of others to itself by any artifice, and in placing the heart in riches, and in suffering the world to draw and mislead it from spiritual love, which is love towards the neighbour, consequently from heaven. They are in the love of the world who desire to appropriate the goods of others to themselves by various artifices, particularly they who do so by means of cunning and deceit, esteeming their neighbour's good as of no importance: they who are in that love, covet the goods of others, and so far as they do not fear the laws and the loss of reputation, which they regard for the sake of gain, they deprive others of their property, and even rob.

77. But the love of the world is not opposite to celestial love in the same degree that the love of self is, inasmuch as such great evils are not concealed in it. That love is manifest: there is the
love

love of riches as the means of obtaining honours; there is the love of honours as the means of obtaining riches; there is the love of riches for the sake of various uses with which people are delighted in the world; there is the love of riches for the sake of riches alone, which is the love of misers, and so on: the end, for the sake of which riches are desired, is called their use, and it is the end or use from which the love derives its quality; for the quality of the love is the same as that of the end which it has in view, to which other things only serve as means.

78. In a word, the love of self and the love of the world are altogether opposite to love to the Lord and love towards the neighbour; wherefore the love of self and the love of the world are infernal loves, for they reign in hell, and also constitute hell with man; but love to the Lord and love towards the neighbour are heavenly loves, for they reign in heaven, and also constitute heaven with man.

79. From what has been now said, it may be seen that all evils are contained in, and derived from, those two loves; for the evils which were enumerated at n. 75, are common [or general] ones, the others, which were not enumerated, because they are specific [or particular] ones, are derived and flow from them. Hence it may appear, that man, forasmuch as he is born into these two loves, is born into evils of every kind.

80. In order that man may know what evils are, he ought to know their origins, and unless he knows what evils are, he cannot know what goods are, consequently he cannot know of what quality he himself is: this is the reason that these two origins of evils are treated of here.

From the **ARCANA CŒLESTIA.**

81. **O**F *the loves of self and of the world.* As love to the Lord and love towards the neighbour, or charity, constitute heaven, so the love of self, and the love of the world, where they reign, constitute hell; and therefore these loves are opposites, n. 2041, 3610, 4225, 4776, 6210, 7366, 7369, 7480, 7490, 8232, 8678, 10455, 10741, 10742, 10743, 10745. That all evils proceed from the loves of self and of the world, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7480, 7488, 8318, 9335, 9348, 10038, 10742. That from the same origin proceed a contempt of others, enmity, hatred, revenge, cruelty, and deceit, consequently all evil and all wickedness, n. 6667, 7372, 7373, 7374, 9348, 10038, 10742. That these loves rush on in proportion as the reins are given them, and that self-love aspires even to the throne of God, n. 7375, 8678. That self-love and the love of the world are destructive of human society, and of heavenly order, n. 2045, 2057. That for the sake of being preserved from the disorders occasioned by these loves, mankind have been obliged to form governments, and subject themselves to the powers thereof, n. 7364, 10160, 10814. That where these loves reign, the good of love and the truth of faith are either rejected, suffocated, or perverted, n. 2041, 7491, 7492, 7643, 8487, 10455, 10743. That in these loves there is not life, but spiritual death, n. 7494, 10731, 10741. The quality of these loves described, n. 1505, 2219, 2363, 2364, 2444, 4221, 4227, 4947, 4949, 5721, 7366 to 7377, 8678. That all cupidity and concupiscence proceed from the love of self and of the world, n. 1668, 8910.

That the loves of self and of the world may serve as means, but not for an end, n. 7377, 7819, 7820. That when man is reformed, those loves are inverted, and serve as means, and not as ends, thus that they are as the soles of the feet, and not as the head, n. 8995, 9210. That with those who are in the love
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of self and of the world, there is no internal, but only an external, because the internal is shut towards heaven, but the external is open towards the world, n. 10396, 10400, 10409, 10412, 10422, 10424. That they who are in the loves of self and of the world do not know what charity is, what conscience is, and what the life of heaven is, n. 7490. That so far as a man is in the love of self and of the world, so far he does not receive the good and truth of faith which continually flows-in with man from the Lord, n. 7491.

That they who are in the loves of self and the world are not bound by internal but external restraints; and that on the removal thereof they rush into every wickedness, n. 10744, 10745, 10746. That all in the spiritual world turn themselves according to their loves; they who are in love to the Lord and in love towards their neighbour turn to the Lord, but those who are in the love of self and in the love of the world turn their backs on the Lord, n. 10130, 10189, 10420, 10742. The quality of the worship in which the love of self prevails, n. 1304, 1306, 1307, 1308, 1321, 1322. That the Lord governs the world by means of the evil, in leading them by their proper loves, which have relation to self and the world, n. 6481, 6495. That the evil as well as the good can discharge the duties of offices, and perform uses and goods, because they regard honours and gain as their rewards, for the sake of which they act in an external form like the good, n. 6481, 6495.

That all who are in the hells are in evils and in falses thence derived, originating in self-love and the love of the world, see the *Treatise on Heaven and Hell*, n. 551 to 565.

82. *Of the proprium of man, spoken of above at n. 70, shewing that it is the love of self and of the world.* That the proprium of man is nothing but dense evil, n. 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2318, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That the proprium of man is his will [principle], n. 4328. That the proprium of
man

man consists in loving himself more than God, and the world more than heaven, and in making his neighbour of no account respectively to himself, consequently that it is the love of self and of the world, n. 694, 731, 4317, 5660. That not only every evil, but also every false, springs up from the proprium of man, and that this false is the false of evil, n. 1047, 10283, 10284, 10286. That the proprium of man is hell with him, n. 694, 8480. And therefore that he who is led by his proprium cannot be saved, n. 10731. That the good which man does from proprium is not good, but that in itself it is evil, because done for the sake of self and for the sake of the world, n. 8478.

That the proprium of man must be separated, in order that the Lord may be able to be present with him, n. 1023, 1044. And that it is actually separated when man is reformed, n. 9334, 9335, 9336, 9452, 9453, 9454, 9938. That this is done by the Lord alone, n. 9445. That man by regeneration receives a heavenly proprium, n. 1937, 1947, 2882, 2883, 2891. That this appears to man as his proprium, [or his own], but that it is not his, but the Lord's with him, n. 8497. That they who are in this proprium are in liberty itself, because liberty consists in being led by the Lord, and by his proprium, n. 892, 905, 2872, 2886, 2890, 2891, 2892, 4096, 9586, 9587, 9589, 9590, 9591. That all liberty is from proprium, and its quality according thereto, n. 2880. What is the quality of the heavenly proprium, n. 164, 5660, 8480. How the heavenly proprium is implanted, n. 1712, 1937, 1947.

83. *Of the hereditary [principle] of man, spoken of above, n. 70 to 79, shewing that it is the love of self and of the world.* That all men are born into evils of every kind, insomuch that their proprium is nothing but evil, n. 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2308, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That it is on this account that man is to be born again, that is, regenerated, in order that he may receive a new life from the Lord, n. 3701.

That

That hereditary evils are derived, increased, and accumulated from parents and ancestors in a long backward series, and not from the first man's eating of the tree of science, according to the general belief, n. 313, 494, 2910, 3469, 3701, 4317, 8550. That therefore hereditary evils are at this day more malignant than formerly, n. 2122. That infants who die such, and are brought up in heaven, are from their hereditary [principle], nothing but evils, n. 2307, 2308, 4563. That hence they are of various dispositions and inclinations, n. 2300. That every man's interior evils are from the father, and the exterior from the mother, n. 3701.

That man superadds of himself new evils to such as are hereditary, and that these are called actual evils, n. 8551. That no one suffers punishment in the other life for hereditary evils, but for actual evils, which return, n. 966, 2308. That the more malignant hells are kept separate lest they should operate on the hereditary evils with men and spirits, n. 1667, 8806.

That hereditary evils are those of the love of self and the world, which consist in man's loving himself more than God, and the world more than heaven, and in making his neighbour of no account, n. 994, 4317, 5660. And forasmuch as these evils are contrary to the goods of heaven and to Divine order, that man cannot but be born into mere ignorance, n. 1050, 1902, 1992, 3175. That natural good is connate with some, but that nevertheless that is not good, because prone to all evils and falses; and that that good is not accepted in heaven unless it be made spiritual good, n. 2463, 2464, 2468, 3304, 3408, 3469, 3470, 3508, 3518, 7761.

Of

*Of LOVE TOWARDS THE NEIGHBOUR,
or of CHARITY.*

84. **F**IRST shall be shewn what [makes a man] our neighbour, this being he who is to be loved, and towards whom charity is to be exercised: for unless it be known what [makes a man] our neighbour, charity may be exercised in a similar manner, without distinction, as well towards the evil as towards the good, whence charity becomes no charity; for the evil, from the benefactions conferred on them, do evil to their neighbour, but the good do good.

85. It is a common opinion at this day, that every man is equally our neighbour, and that benefits are to be conferred on every one who needs assistance; but it is the business of Christian prudence, to examine well the quality of a man's life, and to exercise charity to him accordingly. The man of the internal church, exercises his charity with discrimination, consequently with intelligence, but the man of the external church, forasmuch as he is not so able to discern things, does it indiscriminately.

86. The distinctions [of the relationship] of neighbour, which the man of the church ought well to know, depend upon the good which is with every one; and forasmuch as all goods proceed from the Lord, therefore the Lord is our neighbour in a supreme sense and in a supereminent degree, and the origin [of the relationship] is from him; hence it follows that so much of the Lord as any one has with himself, so far he is our neighbour; and forasmuch as no one receives the Lord, that is, good from him, in the
same

same manner as another, therefore no one is our neighbour in the same manner as another: for all who are in the heavens, and all the good who are on the earth, differ in good; no two ever receive a good that is altogether one and the same; it must be various that each may subsist by itself. But all these varieties, consequently all the distinctions of [the relationship of] neighbour, which depend on the reception of the Lord, that is, on the reception of good from him, can never be known by any man, nor indeed by any angel, except in a general manner, or with respect to their kinds and the species thereof; neither does the Lord require any more of the man of the church, than to live according to what he knows.

87. Forasmuch as good is different with every one, it follows, that the quality of his good determines in what degree and in what proportion any one is our neighbour: that this is the case is plain from the Lord's parable concerning him that fell among robbers, whom, when half dead, the priest passed by, and also the Levite; but the Samaritan, after he had bound up his wounds, and poured in oil and wine, took him up on his own beast, and led him to an inn, and ordered that care should be taken of him; he, forasmuch as he exercised the good of charity, is called the neighbour, Luke x. 29 to 37; whence it may be known that they are our neighbour who are in good: oil and wine which the Samaritan poured into the wounds, also signify good and its truth.

88. It is plain from what has now been said, that, in a universal sense, good is our neighbour, forasmuch as man is our neighbour according to the quality of the good that is with him from the

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Lord

Lord; and forasmuch as good is our neighbour, so is love, for all good is of love; consequently every man is our neighbour according to the quality of the love which he possesses from the Lord.

89. That love is what causes any one to be our neighbour, and that every one is our neighbour according to the quality of his love, appears manifestly from the case of those who are in the love of self, who acknowledge for their neighbour those who love them most, that is, so far as they are their own [favourers], they embrace them, they treat them with kindness [*osculantur*] they confer benefits on them, and call them brothers, yea, forasmuch as they are evil, they say, that these are their neighbour more than others; they esteem others as their neighbour in proportion as they love themselves, thus according to the quality and quantity of their love; such persons derive the origin of [the relationship of] neighbour from self, by reason that love constitutes and determines it. But they who do not love themselves more than others, as is the case with all who belong to the kingdom of the Lord, will derive the origin of [the relationship of] neighbour from him whom they ought to love above all things, consequently, from the Lord; and they will esteem every one as their neighbour according to the quality of his love to Him and from Him. Hence it appears from whence the origin of [the relationship of] neighbour is to be drawn by the men of the church; and that every one is our neighbour according to the good which he possesses from the Lord, consequently that good itself [is our neighbour].

90. That this is the case, the Lord also teaches in Matthew, “for he said to those who were in
good

good, that they had given him to eat, that they had given him to drink, that they had gathered him, had clothed him, had visited him, and had come to him in prison : and afterwards that so far as they had done it to one of the least of their brethren, they had done it unto him," xxv. 34 to 40; in these six kinds of good, when understood in the spiritual sense, are comprehended all the kinds of [the relationship of] neighbour. Hence likewise it is evident, that when good is loved the Lord is loved, for it is the Lord from whom good proceeds, who is in good, and who is good itself.

91. But our neighbour is not only man singly, but also man collectively, as a less or greater society, our country, the church, the Lord's kingdom, and above all, the Lord himself; these are our neighbour to whom good is to be done from love. These are also the ascending degrees of [the relationship of] neighbour, for a society consisting of many is our neighbour in a superior degree than a single man is; in a still superior degree is our country; in a still superior degree is the church; and in a still superior degree is the Lord's kingdom; but in the supreme degree is the Lord: these ascending degrees are as the steps of a ladder, at the top of which is the Lord.

92. A society is our neighbour more than a single man, because it consists of many: charity is to be exercised towards it in a like manner as towards a man singly, that is, according to the quality of the good that is with it; consequently in a manner totally different towards a society of well-disposed persons, than towards a society of ill-disposed persons: the society is loved when its good is provided for from the love of good.

93. Our country is our neighbour more than a society, because it is like a parent; for a man is born therein, and is thereby nourished and protected from injuries. Good is to be done to our country from [a principle of] love according to its necessities, which principally regards its sustenance, and the civil and spiritual life of those therein. He who loves his country, and does good to it from good-will, he in the other life loves the Lord's kingdom, for there the Lord's kingdom is his country, and he who loves the Lord's kingdom, loves the Lord, because the Lord is all and all in his kingdom.

94. The church is our neighbour more than our country, for he who provides for [or consults the good of] the church, provides for the souls and eternal life of the men who dwell in his country; wherefore he who provides for the church from love, loves his neighbour in a superior degree, for he wishes and wills heaven and happiness of life to eternity to [be the portion of] others.

95. The Lord's kingdom is our neighbour in a still superior degree, for the Lord's kingdom consists of all who are in good, as well those in the earths as those in the heavens; thus the Lord's kingdom is good with all its quality in the complex; when this is loved, the individuals are loved who are in good.

96. These are the degrees of [the relationship of] neighbour, and love ascends, with those who are in love towards their neighbour, according to these degrees: but these degrees are degrees in successive order, in which what is prior or superior is to be preferred to what is posterior or inferior; and forasmuch as the Lord is in the supreme degree, and he is to be regarded in each degree

degree as the end to which [it tends], consequently he is to be loved above all, and above all things. Hence now it may appear, in what manner love to the Lord conjoins itself with love towards our neighbour.

97. It is a common saying that every one is his own neighbour, that is, that every one should first consider himself; [or, that charity begins at home;] but the doctrine of charity teaches how this is to be understood. Every one should provide for himself the necessities of life, such as food, raiment, habitation, and other things which the state of civil life, in which he is, necessarily requires, and this not only for himself, but also for his own [family and dependents], and not only for the present time, but also for the future; for unless a man procures himself the necessities of life, he cannot be in a state to exercise charity, for he is in want of all things.

98. But in what manner every one ought to be his own neighbour may appear from this comparison: every one ought to provide food and raiment for his body, this must be the first [object of his attention], but it should be done to the end that he may have a sound mind in a sound body; and every one ought to provide food for his mind, viz. such things as are of intelligence and wisdom, to the end that it may thence be in a state to serve his fellow-citizens, human society, his country, and the church, thus the Lord; he who does this, provides for his own good to eternity; whence it is plain, that where the end is for the sake of which [such intermediate things are provided], that is the first [object of attention], for all other things look thereto. The case herewith is like that of a man who builds a house;

house; he first lays the foundation, but the foundation is for the house, and the house is for a habitation; he who believes that he is his own neighbour in the first place, is like him who regards the foundation as the end, not the house and habitation, when yet the habitation is the very first and ultimate end, and the house with the foundation is only a medium to the end.

99. The end declares in what manner every one should be his own neighbour, and provide for himself first: if the end be to grow richer than others only for the sake of riches, or for the sake of pleasure, or for the sake of eminence, and the like, it is an evil end, and that man does not love his neighbour, but himself: but if the end be to procure himself riches that he may be in a state of providing for the good of his fellow-citizens, of human society, of his country, and of the church, in like manner if he procure himself offices for the same end, he loves his neighbour. The end itself, for the sake of which he acts, constitutes the man; for the end is his love, forasmuch as every one has for a first and ultimate end, that which he loves above all things.

What has hitherto been said is concerning the [relationship of] neighbour; love towards him, or CHARITY, shall now be treated of.

100. It is believed by many, that charity consists in giving to the poor, in assisting the indigent, and in doing good to every one; but charity consists in acting prudently, and to the end that good may result: he who assists a poor or indigent villain, does evil to his neighbour through him, he confirms him in evil, and supplies him with the means of doing evil to others; it is otherwise

otherwise with him who gives support to the good.

101. But charity extends itself much more widely than to the poor and indigent; for charity consists in doing what is right in every work, and our duty in every office: if a judge does justice for the sake of justice, he exercises charity; if he punishes the guilty and absolves the innocent, he exercises charity, for thus he consults the welfare of his fellow-citizens, and of his country. The priest who teaches truth, and leads to good, for the sake of truth and good, exercises charity. But he who does such things for the sake of self and the world, does not exercise charity, because he does not love his neighbour, but himself.

102. The case is the same in all other instances, whether a man be in any office or not; as with children towards their parents, and with parents towards their children; with servants towards their masters, and with masters towards their servants; with subjects towards their king, and with a king towards his subjects; whoever of these does his duty from [a principle of] duty, and what is just from [a principle of] justice, exercises charity.

103. The reason why such things are of love towards our neighbour or charity, is, because, as was said above, every man is our neighbour, but in a different manner; a less and greater society is more our neighbour [than a single man]; our country is still more our neighbour; the Lord's kingdom still more; and the Lord above all; and in a universal sense, good, which proceeds from the Lord, is our neighbour; consequently sincerity and justice are so too: wherefore he who does any good for the sake of good,
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and he who acts sincerely and justly for the sake of sincerity and justice, loves his neighbour and exercises charity; for he does so from the love of what is good, sincere, and just, and consequently from the love of those in whom good, sincerity, and justice are.

104. Charity therefore is an internal affection, from which man wills to do good, and this without remuneration; the delight of his life consists in doing it. With them who do good from internal affection, there is charity in every thing which they think and speak, and which they will and do; it may be said that a man or angel, as to his interior, is charity, when good is his neighbour. So widely does charity extend itself.

105. They who have the love of self and of the world for an end, cannot in anywise be in charity; they do not even know what charity is, and cannot at all comprehend that to will and do good to his neighbour without reward as an end is heaven in man, and that there is in that affection a happiness as great as that of the angels of heaven, which is ineffable; for they believe, if they are deprived of the joy proceeding from the glory of honours and riches, that nothing of joy can be given any longer; when yet it is then that heavenly joy first begins, which infinitely transcends [the other].

EXTRACTS *from the* ARCANA CŒLESTIA.

106. **T**HAT heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual; the love prevailing in the
celestial

celestial kingdom is love to the Lord, and is called celestial love; and the love prevailing in the spiritual kingdom is love towards the neighbour, or charity, and is called spiritual love, n. 3325, 3653, 7257, 9002, 9833, 9961. That heaven is thus distinguished, see the Treatise on Heaven and Hell, n. 20 to 28. And that the divine [principle] of the Lord in the heavens is love to him, and charity towards the neighbour, n. 13 to 19, in the same.

That it cannot be known what good is and what truth is, unless it be known what love to the Lord and love towards the neighbour are, because all good is of love, and all truth is of good, n. 7255, 7366. That to know truths, to will truths, and to be affected with them for truths' sake, that is, because they are truths, is charity, n. 3876, 3877. That charity consists in an internal affection of doing truth, and not in an external affection without an internal one, n. 2430, 2442, 3776, 4899, 4956, 8033. Thus that charity consists in performing uses for the sake of uses, n. 7038, 8253. That charity is the spiritual life of man, n. 7081. That the whole Word is the doctrine of love and charity, n. 6632, 7262. That it is unknown at this day what charity is, n. 2417, 3398, 4776, 6632. That nevertheless man may know from the light of his own reason, that love and charity constitute man, n. 3957, 6273. Also that good and truth accord together, and that one is of the other, and so also love and faith, n. 7627.

That the Lord is our neighbour in the supreme sense, because he is to be loved above all things; and hence that all that is our neighbour which is from him, and in which he is, thus good and truth, n. 2425, 3419, 6706, 6819, 6823, 8124. That the distinction of neighbour is according to the quality of good, thus according to the presence of the Lord, n. 6707, 6708, 6709, 6710. That every man and every society, also our country and the church, and, in a universal sense, the kingdom of the Lord, are our neighbour, and that to do good to them according to the quality of their state from a love of good, is to love our neighbour; thus that our neighbour is their
N good,

good, which is to be consulted, n. 6818 to 6824, 8123. That also civil good, which is justice, and moral good, which is the good of life in society, and is called sincerity, is our neighbour, n. 2915, 4730, 8120, 8121, 8122. That to love our neighbour does not consist in loving his person, but in loving that with him from which he is, consequently good and truth, n. 5025, 10336. That they who love the person and not that which is with him from which he is, love evil as well as good, n. 3820. And that they do good to the evil as well as to the good, when nevertheless doing good to the evil is doing evil to the good, which is not loving our neighbour, n. 3820, 6703, 8120. That the judge who punishes the evil that they may be amended, and that the good may not be contaminated by them, loves his neighbour, n. 3820, 8120, 8121.

That to love our neighbour is to do what is good, just, and right, in every work and in every office, n. 8120, 8121, 8122. Hence that charity towards our neighbour extends itself to every particular which man thinks, wills, and does, n. 8124. That to do what is good and true is to love our neighbour, n. 10310, 10336. That they who do this, love the Lord, who in the supreme sense is our neighbour, n. 9212. That a life of charity is a life according to the commandments of the Lord; and that to live according to divine truths is to love the Lord, n. 10143, 10153, 10310, 10578, 10648.

That genuine charity is not meritorious, n. 2340, 2373, 2400, 3887, 6388 to 6393. Inasmuch as it is from internal affection, consequently from the delight of the life of doing good, n. 2373, 2400, 3887, 6388, 6393. That they who separate faith from charity, in another life hold faith and the good works which they have done in an external form as meritorious, n. 2373. That they who are in evils from the love of self or the love of the world, know not what it is to do good without a view to reward; of consequence they know not what that charity is which is not meritorious, n. 8037.

That

That the doctrine of the ancient church was the doctrine of life, which is the doctrine of charity, n. 2487, 2385, 3419, 3420, 4844, 6628. That thence they had intelligence and wisdom, n. 2417, 6629, 7259 to 7262. That intelligence and wisdom increase immensely in the other life with them who have lived a life of charity in the world, n. 1941, 5859. That the Lord flows-in with divine truth into charity, because into the essential life of man, n. 2363. That the man with whom charity and faith are conjoined is as a garden; but as a desert when they are not conjoined, n. 7626. That man recedes from wisdom in proportion as he recedes from charity; and that they are in ignorance concerning divine truths, who are not in charity, however wise they think themselves, n. 2416, 2435. That the angelic life consists in performing the goods of charity, which are uses, n. 454. That the spiritual angels, who are they that are in the good of charity, are forms of charity, n. 553, 3804, 4735.

That all spiritual truths regard charity as their beginning and end, n. 4353. That the doctrinals of the church are of no avail, unless they regard charity as their end, n. 2049, 2116.

That the presence of the Lord with men and angels is according to their state of love and charity, n. 649, 904. That charity is the image of God, n. 1013. That love to the Lord, consequently the Lord, is inwardly in charity, although man does not know it, n. 2227, 5066, 5067. That they who live a life of charity are accepted as citizens as well in the world as in heaven, n. 1121. That the good of charity is not to be violated, n. 2359.

That they who are not in charity, cannot acknowledge and worship the Lord except from hypocrisy, n. 2132, 4424, 9833. That the forms of hatred and of charity cannot be together, n. 1860.

107. To the above shall be added some particulars concerning the doctrine of love to the Lord, and concerning the doctrine of charity, as it was held by the ancients, with whom was the church; in order that it may be known what the quality of

that doctrine formerly was, which at this day exists no longer; the particulars are extracted from the *ARCANA CŒLESTIA*, n. 7257 to 7263.

The good which is of love to the Lord, is called celestial good, and the good which is of love towards the neighbour, or charity, is called spiritual good; the angels who are in the inmost or third heaven, are in the good of love to the Lord, whence they are called celestial angels; but the angels who are in the middle or second heaven, are in the good of love towards the neighbour, whence they are called spiritual angels.

The doctrine of celestial good, which is that of love to the Lord, is most ample, and at the same time most full of arcana, for it is the doctrine of the angels of the inmost or third heaven, which is such, that if it were delivered from their mouths, scarcely a thousandth part of it would be understood; the things also which it contains are ineffable. This doctrine is contained in the inmost sense of the Word; but the doctrine of spiritual love in the internal sense.

The doctrine of spiritual good, which is that of love towards the neighbour, is also ample and full of arcana, but much less so than the doctrine of celestial good, which is that of love to the Lord. That the doctrine of love towards the neighbour, or charity, is ample, may appear from hence, that it extends itself to all and singular the things which man thinks and wills, consequently to all which he speaks and acts; as also from hence, that a like charity is not given with two different persons, and that no two persons are alike our neighbour.

Forasmuch as the doctrine of charity was so ample, therefore the ancients, with whom it was the very doctrine of the church, distinguished charity towards the neighbour into several classes, which classes they also subdivided, and gave names to each class, and taught how charity was to be exercised towards those who are in one class, and how towards those who are in another; and thus they reduced the doctrine of charity into order, and the exercises of charity, that they

they might distinctly fall under [the view of] the understanding.

The names which they gave to those towards whom they were to exercise charity, were several; some they called the **BLIND**, some the **LAME**, some the **MAIMED**, some the **POOR**, some the **MISERABLE** and **AFFLICTED**, some **ORPHANS**, [or the **FATHERLESS**], some **WIDOWS**; but in general they called them the **HUNGRY** to whom they should give to eat, the **THIRSTY** to whom they should give to drink, **STRANGERS** whom they should take in, the **NAKED** whom they should clothe, the **SICK** whom they should visit, and the **BOUND IN PRISON** to whom they should come. Who they were who were understood by each of these classes, is shewn in the **ARCANA CÆLESTIA**; as who are meant by the blind, n. 2383, 6990. Who by the lame, n. 4302. Who by the poor, n. 2129, 4459, 4958, 9209, 9253, 10227. Who by the miserable, n. 2129. Who by the afflicted, n. 6663, 6851, 9196. Who by orphans [or the fatherless], n. 4844, 9198, 9199, 9200. Who by widows, n. 4844, 9198, 9200. Who by the hungry, n. 4958, 10227. Who by the thirsty, n. 4958, 8568. Who by strangers, n. 4444, 7908, 8007, 8013, 9196, 9200. Who by the naked, n. 1073, 5433, 9960. Who by the sick, n. 4958, 6221, 8364, 9031. Who by the bound in prison, n. 5037, 5038, 5086, 5096. That by the offices exercised towards the hungry, the thirsty, strangers, the naked, the sick, and the bound in prison, which are spoken of by the Lord in Matt. xxv. 34, 35, 36, and *seq.* is comprehended the whole doctrine of charity, may be seen at n. 4954 to 4959.

These names were given from heaven to the ancients who were of the church, and by those who were so named they understood those who were spiritually such: their doctrine of charity not only taught who they were, but also the quality of charity towards each. Hence it is that the same names are in the Word, and signify those who are such in a spiritual sense. The Word in itself is nothing but the doctrine of love to the Lord, and of charity towards the neighbour, as the Lord also teaches;
 “Thou

“ Thou shalt love the Lord thy God from thy whole
 “ heart, in thy whole soul, and in thy whole mind ;
 “ this is the first and great commandment. The
 “ second is like unto it, Thou shalt love thy neigh-
 “ bour as thyself ; on these two commandments hang
 “ the law and the prophets,” Matt. xxii. 35, 36,
 37, 38 ; the law and the prophets are the whole
 Word, n. 2606, 3382, 6752, 7462.

The reason why those same names are in the Word is, in order that the Word, which is in itself spiritual, might in its ultimate be natural ; and because they who were in external worship were to exercise charity towards such who were so named ; and they who were in internal worship towards such spiritually understood ; thus that the simple might understand and do the Word in simplicity, and the wise wisely ; as also that the simple, by the externals of charity, might be initiated into its internals.

Of FAITH.

108. **N**O man can know what faith is in its essence unless he know what charity is, because where there is no charity there is no faith, forasmuch as charity makes one with faith as good does with truth ; for what man loves or holds dear, this he esteems good, and what man believes, this he esteems truth ; whence it is plain that there is a like union of charity and faith, as there is of good and truth ; the quality of which union may appear from what has been said above concerning Good and Truth.

109. The union of charity and faith is also like that of the will and the understanding with man ;
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for these are the two faculties which receive good and truth, the will receiving good and the understanding truth; thus also these two faculties receive charity and faith, forasmuch as good is of charity and truth is of faith; no one is ignorant that charity and faith are with man, and in him, and forasmuch as they are with him and in him, they must be in his will and understanding, for all the life of man is therein, and from thence; man has also memory, but this is only the [outward] court, where those things are collected together which are to enter into the understanding and the will: whence it is plain that there is a like union of charity and faith, as there is of the will and the understanding; the quality of which union may appear from what has been said above concerning the WILL and the UNDERSTANDING.

110. Charity conjoins itself with faith with man, when man wills that which he knows and perceives; to will is of charity, but to know and perceive is of faith; faith enters into man, and becomes his, when he wills and loves that which he knows and perceives; otherwise it is without him.

111, Faith does not become faith with man, unless it become spiritual, and it does not become spiritual unless it become of the love, and it then becomes of the love, when man loves to live truth and good, that is, to live according to those things which are commanded in the Word.

112. Faith is the affection of truth originating from willing truth because it is truth, and to will truth because it is truth is the very spiritual [principle] of man; for it is abstracted from the natural [principle], which consists in willing truth not for the sake of truth, but for the sake of self-glory,

self-glory, reputation, or gain ; [to will] truth abstractedly from such [considerations] is spiritual, because it is from the Divine ; that which proceeds from the Divine is spiritual, and this is conjoined to man by love ; for love is spiritual conjunction.

113. Man may know, think, and understand much, but when he is left to himself alone, and meditates, he rejects from himself those things which do not agree with his love ; and thus he rejects them also after the life of the body, when he is in the spirit, for that only remains in the spirit of man which has entered into his love ; other things after death are regarded as foreign, and because they are not of his love he casts them out. It is said in the spirit of man, because man lives a spirit after death.

114. An idea concerning the good which is of charity, and concerning the truth which is of faith, may be formed from the light and heat of the sun ; when the light which proceeds from the sun is conjoined to heat, as is the case in the time of spring and summer, then all things of the earth germinate and flourish ; but when there is not heat in the light, as in the time of winter, then all things of the earth are torpid and die : the truth of faith is also spiritual light, and love is spiritual heat. Hence an idea may be formed concerning the man of the church, what his quality is when faith with him is conjoined to charity, viz. that he is as a garden and a paradise ; and what his quality is when faith with him is not conjoined to charity, viz. that he is as a desert and earth covered with snow.

115. The confidence or trust, which is said to be of faith, and is called essential saving faith, is not spiritual confidence or trust, but natural, when
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it is of faith alone; spiritual confidence or trust has its essence and life from the good of love, but not from faith separate; the confidence of faith separate is dead; wherefore true confidence cannot be given with those, who lead an evil life: the confidence of obtaining salvation on account of the Lord's merit with the Father, whatever a man's life may have been, is likewise not from truth. All those who are in spiritual faith, have confidence that they are saved by the Lord, for they believe that the Lord came into the world to give eternal life to those who believe and live according to the precepts which he taught, and that he regenerates them, and renders them fit for heaven; and that He alone does this, from pure mercy, without the aid of man.

116. To believe those things which the Word teaches, or which the doctrine of the church teaches, and not to live according to them, appears as if it were faith, and some also fancy that they are saved by it; but by it alone no one is saved, for it is persuasive faith, the quality of which shall now be declared.

117. Faith is persuasive, when the Word and the doctrine of the church is believed and loved, not for the sake of truth and of a life according to it, but for the sake of gain, honour, and the fame of erudition, as ends; wherefore they who are in that faith, do not look to the Lord and to heaven, but to themselves and the world. They who aspire after great things in the world, and covet many things, are in a stronger persuasive [principle] that what the doctrine of the church teaches is true, than they who do not aspire after great things and covet many things; the reason is, because the doctrine of the church is to the former
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only a medium [or means] to attain their own ends, and so far as the ends are coveted, so far the means are loved, and are also believed. But the case in itself is this ; so far as they are in the fire of the loves of self and of the world, and from that fire speak, preach, and act, so far they are in the above persuasive [principle], and then they know no other than that it is so : but when they are not in the fire of those loves, then they believe but little, and many not at all ; whence it is evident, that persuasive faith is a faith of the mouth and not of the heart, and that in itself it is not faith.

118. They who are in persuasive faith, do not know from any internal illustration, whether the things which they teach be true or false, yea, neither do they care, provided they be believed by the vulgar ; for they are in no affection of truth for the sake of truth : wherefore they recede from faith, if they are deprived of honours and gains, provided their reputation be not endangered ; for persuasive faith is not inwardly with man, but stands without, in the memory only, out of which it is taken when it is taught : wherefore that faith with its truths vanishes after death, for then there remains only that [principle] of faith which is inwardly in man, that is, which is rooted in good, thus which has become of the life.

119. They who are in persuasive faith are understood by these persons in Matthew : “ Many will say to me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many virtues ? but then I will confess to them, I have not known you, ye workers of iniquity,” vii. 22, 23. Also in Luke : “ Then will ye begin to say, we have eaten before Thee, and have drunk, and
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Thou hast taught in our streets ; but He will say, I say to you, I have not known you whence ye are, depart from Me, all ye workers of iniquity." xiii. 26, 27. They are understood also by the five foolish virgins who had no oil in their lamps, thus mentioned in Matthew, " At length came those virgins, saying, Lord, Lord, open to us ; but He answering will say, verily I say unto you, I have not known you," xxv. 11, 12 : oil in lamps is the good of love in faith.

EXTRACTS *from the* ARCANA CŒLESTIA.

120. **T**HAT they who do not know that all things in the universe have relation to TRUTH and Good, and to the conjunction of both, that any thing may be produced, do not know that all things of the church have relation to FAITH and LOVE, and to the conjunction of both, that the church may be with man, n. 7752 to 7762, 9186, 9224. That all things in the universe which are according to divine order, have relation to good and truth, and to the conjunction of both, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. That truths are of faith, and goods are of love, n. 4353, 4997, 7178, 10367. This is the reason that good and truth have been treated of in this doctrine ; wherefore from what has been there adduced, conclusions may be drawn respecting faith and love ; and it may be known what their quality is, when they are conjoined, and what it is when they are not conjoined, by putting love in the place of good, and faith in the place of truth, and making applications accordingly.

That they who do not know that all and every thing with man have relation to the UNDERSTANDING and WILL, and to the conjunction of both, in order that
man

man may be man, do not know clearly that all things of the church have relation to FAITH and LOVE, and to the conjunction of both, in order that the church may be with man, n. 2231, 7752, 7753, 7754, 9224, 9995, 10122. That man has two faculties, one which is called the understanding, and another which is called the will, n. 641, 803, 3623, 3939. That the understanding is designed for receiving truths, consequently those things which are of faith; and the will for receiving goods, consequently those things which are of love, n. 9300, 9930, 10064. This is the reason that the will and understanding have been also treated of in this doctrine; for from what has been there adduced, conclusions may likewise be drawn respecting faith and love, and it may be known what their quality is when they are conjoined, and what it is when they are not conjoined, by considering love as in the will, and faith as in the understanding.

That they who do not know that man has an internal and an external, or an INTERNAL and EXTERNAL MAN, and that all things of heaven have relation to the internal man, and all things of the world to the external, and that their conjunction is as the conjunction of the spiritual world and the natural world, do not know what SPIRITUAL FAITH and SPIRITUAL LOVE are, n. 4392, 5132, 8610. That there is an internal and an external man, and that the internal man is the spiritual man, and the external the natural, n. 978, 1015, 4459, 6309, 9701 to 9709. That faith is so far spiritual, consequently that faith is so far faith, as it is in the internal man; and love likewise, n. 1504, 3987, 8444. And that so far as the truths which are of faith are loved, so far they become spiritual, n. 1594, 3987. This is the reason that the internal and external man have been treated of, for from what has been there adduced, conclusions may be drawn respecting faith and love, what is their quality when they are spiritual, and what it is when they are not spiritual; consequently how far they are of the church, and how far they are not of the church.

121. That faith separate from love or charity is as the light of winter, in which all things of the earth are

are torpid, and no harvests, fruits, or flowers, are produced; but that faith with love or charity is as the light of spring and summer, in which all things flourish and are produced, n. 2231, 3146, 3412, 3413. That the wintry light, which is that of faith separate from charity, is changed into thick darkness when light from heaven flows-in; and that they who are in that faith then come into blindness and stupidity, n. 3412, 3413. That they who separate faith from charity, in doctrine and life, are in darkness, consequently in ignorance of truth, and in falses, for these are darkness, n. 9186. That they cast themselves into falses, and into evils thence, n. 3325, 8094. The errors and falses into which they cast themselves, n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. That the Word is shut to them, n. 3773, 4783, 8780. That they do not see or attend to all those things which the Lord so often spake concerning love and charity, and concerning their fruits, or goods in act, concerning which, n. 1017, 3416. That neither do they know what good is, nor consequently what celestial love is, nor what charity is, n. 2507, 3603, 4126, 9995.

That faith separate from charity is no faith, n. 654, 724, 1162, 1176, 2049, 2116, 2340, 2349, 2419, 3849, 3868, 6348, 7039, 7842, 9782. That such a faith perishes in the other life, n. 2228, 5820. That when faith alone is assumed as a principle, truths are contaminated by the falsehood of the principle, n. 2433. That such persons do not suffer themselves to be persuaded, because it is against their principle, n. 2385. That doctrinals concerning faith alone destroy charity, n. 6353, 8094. That they who separate faith from charity were represented by Cain, by Ham, by Reuben, by the first-begotten of the Egyptians, and by the Philistines, n. 3325, 7097, 7317, 8093. That they who make faith alone saving excuse a life of evil, and that they who are in a life of evil, have no faith, because they have no charity, n. 3865, 7766, 7778, 7790, 7950, 8094. That they are inwardly in the falses of their own evil, although they do not know it, n. 7790, 7950. That therefore good cannot be

be conjoined to them. n. 8981, 8983. That in the other life they are against good, and against those who are in good, n. 7097, 7127, 7317, 7502, 7945, 8096, 8313. That the simple in heart and yet wise, know what the good of life is, thus what charity is, but not what faith separate is, n. 4741, 4754.

That all things of the church have relation to good and truth, consequently to charity and faith, n. 7752, 7753, 7754. That the church is not with man before truths are implanted in his life, and are thus become the good of charity, n. 3310. That charity constitutes the church, and not faith separate from charity, n. 809, 916, 1798, 1799, 1834, 1844. That the internal of the church is charity, n. 1899, 7755. Hence that there is no church where there is no charity, n. 4766, 5826. That the church would be one, if all were regarded from charity, although they might differ as to doctrinals of faith and as to rituals of worship, n. 1286, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451. How much of good would be in the church, if charity were regarded in the first place, and faith in the second, n. 6269, 6272. That every church begins from charity, but in process of time turns aside to faith, and at length to faith alone, n. 1834, 1835, 2231, 4683, 8094. That there no is faith at the last time of the church, because there is no charity, n. 1843. That the worship of the Lord consists in a life of charity, n. 8254, 8256. That the quality of the worship is according to the quality of the charity, n. 2190. That the men of the external church have an internal, if they are in charity, n. 1100, 1102, 1151, 1153. That the doctrine in the ancient churches was the doctrine of life, which is the doctrine of charity, and not the doctrine of faith separate, n. 2417, 2385, 3419, 3420, 4844, 6628, 7259 to 7262.

That the Lord insemminates and implants truth in the good of charity when he regenerates man, n. 2663, 2189, 3310. That otherwise the seed, which is the truth of faith, cannot take root, n. 880. That then goods and truths increase, according to the quality and quantity of the charity received, n. 1016. That the light of a regenerate person is not from
 2 faith,

faith, but from charity by faith, n. 854. That the truths of faith, when man is regenerated, enter with the delight of affection, because he loves to do them, and that they are reproduced with the same affection, because they cohere, n. 2484, 2487, 3040, 3066, 3074, 3336, 4018, 5893.

That they who live in love to the Lord, and in charity towards their neighbour, lose nothing to eternity, because conjoined to the Lord; but that it is otherwise with those who are in faith separate, n. 7506, 7507. That man remains such as is his life of charity, not such as his faith separate, n. 8256. That all the states of delight of those who have lived in charity, return in the other life, and increase immensely, n. 823. That heavenly blessedness flows in from the Lord into charity, because into the very life of man, and not into faith without charity, n. 2363. That in heaven all are regarded from charity, and none from faith separate, n. 1258, 1394. That all are likewise consociated in the heavens according to their loves, n. 7085. That no one is admitted into heaven by thinking, but by willing good, n. 2401, 3459. That unless doing good is conjoined with willing good and with thinking good, there is no salvation, neither any conjunction of the internal man with the external, n. 3987. That the Lord, and faith in him, are received by no others in the other life, than those who are in charity, n. 2340.

That good is in a perpetual desire and consequent endeavour of conjoining itself with truths, thus charity with faith, n. 9206, 9207, 9495. That the good of charity acknowledges its own truth of faith, and the truth of faith its own good of charity, n. 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5407, 5835, 9637. That hence there is a conjunction of the truth of faith and good of charity, concerning which, n. 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623 to 7627, 7752 to 7762, 8530, 9258, 10555. That their conjunction is like a marriage, n. 1094, 2173, 2503. That the law of marriage is that two be one, according to the Word of the Lord, n. 10130, 10168, 10169. So also faith and charity, n. 1094, 2173,

2173, 2503. That therefore faith which is faith, is as to its essence charity, n. 2228, 2839, 3180, 9783. That as good is the esse of a thing, and truth the existere thence, so also is charity the esse of a church, and faith the existere thence, n. 3049, 3180, 4574, 5002, 9144. That the truth of faith lives from the good of charity, consequently, that a life according to the truths of faith is charity, n. 1589, 1947, 2579, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729. That faith cannot be given but in charity, and if not in charity, that there is no good in faith, n. 2261, 4368. That faith does not live with man when he only knows and thinks the things which are of faith, but when he wills them, and from will does them, n. 9224.

That there is no salvation by faith, but by a life according to the truths of faith, which life is charity, n. 379, 389, 2228, 4663, 4721. That they are saved who think from the doctrine of their church that faith alone saves, if they do what is just for the sake of justice, and good for the sake of good, for thus they are in charity notwithstanding, n. 2442, 3242, 3459, 3463, 7506, 7507. That if a mere cogitative faith could save, all would be saved, n. 2364, 10659. That charity constitutes heaven with man, and not faith without it, n. 3815, 3513, 3584, 9832, 10714, 10715, 10721, 10724. That in heaven all are regarded from charity, and not from faith, n. 1258, 1394, 2364, 4802. That the conjunction of the Lord with man is not by faith, but by a life according to the truths which are of faith, n. 9380, 10143, 10153, 10310, 10578, 10645, 10648. That the Lord is the tree of life, the goods of charity the fruits, and faith the leaves, n. 3427, 9337. That faith is the lesser luminary, and good the greater luminary, n. 30 to 38.

That the angels of the Lord's celestial kingdom do not know what faith is, so that they do not even name it, but that the angels of the Lord's spiritual kingdom speak of faith, because they reason concerning truths, n. 202, 203, 237, 2215, 3246, 4448, 9166, 10786. That the angels of the Lord's celestial kingdom say only yea yea, or nay nay, but that the angels of the Lord's

Lord's spiritual kingdom reason whether it be so or not so, when there is discourse concerning spiritual truths, which are of faith, n. 2715, 3246, 4448, 9166, 10786, where the Lord's words are explained, "Let your discourse be yea yea, nay nay, what is beyond these is from evil," Matt. v. 37 : that the celestial angels are such is, because they admit the truths of faith immediately into the life, and do not deposit them first in the memory, as the spiritual angels do; and that thence the celestial angels are in perception of all the things which are of faith, n. 202, 585, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 5113, 5897, 6367, 7680, 7877, 8521, 8780, 9935, 9995, 10124.

That trust or confidence, which in an eminent sense is called saving faith, is not given except with those who are in good as to life, consequently with those who are in charity, n. 2982, 4352, 4683, 4689, 7762, 8240, 9239 to 9245. That few know what that confidence is, n. 3868, 4352.

What difference there is between believing those things which are from God, and believing in God, n. 9239, 9243. That it is one thing to know, another to acknowledge, and another to have faith, n. 896, 4319, 5664. That there are scientifics of faith, rationals of faith, and spirituals of faith, n. 2504, 8076. That the first thing is the acknowledgment of the Lord, n. 10083. That all that is good, which flows in with man from the Lord, n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904, 6193, 7643, 9128.

That there is given persuasive faith, which nevertheless is no faith, n. 2340, 2682, 2689, 3417, 3865, 8148.

That it appears from various reasonings as though faith were prior to charity, but that it is a fallacy, n. 3324. That it may be known from the light of reason alone, that good is in the first place, consequently charity, and that truth is in the second, consequently faith, n. 6273. That good, thus charity, is actually in the first place, or the first [principle] of the church, and truth, thus faith, is in the second place or the second [principle] of the church, although it
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appears otherwise, n. 3324, 3325, 3330, 3336, 3494, 3589, 3548, 3556, 3570, 3576, 3603, 3701, 3995, 4337, 4610, 4925, 4926, 4928, 4930, 5351, 6256, 6269, 6272, 6273, 8042, 8080, 10110. That the ancients also disputed concerning the first [principle] or first-begotten of the church, whether it be faith or whether it be charity, n. 367, 2435, 3324.

122. That the twelve disciples of the Lord represented the church as to all things of faith and charity in the complex, as did also the twelve tribes of Israel, n. 2129, 3354, 3488, 3858, 6397. That Peter, James and John represented faith, charity, and the goods of charity in their order, n. 3750. That Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 10580. And that John represented the goods of charity, see the preface to the 18th and 22d chapters of Genesis. That there would be no faith in the Lord, because no charity, in the last time of the church, was represented by Peter's *thrice denying the Lord before the cock crew the third time*; for Peter there, in a representative sense, is faith, n. 6000, 6073. That cock-crowing, as well as twilight, signifies in the Word the last time of the church, n. 10134. And that three or thrice, signify what is complete to the end, n. 2788, 4495, 5159, 5198, 10127. The like is signified by the Lord's saying to Peter, when Peter saw John follow the Lord, "What is it to thee, Peter? follow thou me, John;" for Peter said of John, "What this [man]?" John xxi. 21, 22. n. 10087. That John lay on the breast of the Lord, because he represented the good of charity, n. 3934, 10081. That the good of charity constitutes the church, is also signified by the words of the Lord from the cross to John; "Jesus saw his mother, and the disciple whom he loved, who stood by, and he said to his mother, Woman, behold thy son; and he said to that disciple, behold thy Mother; and from that hour that disciple took her to himself," John xix. 26, 27: by John is understood the good of charity, and by woman and mother the church; and by the whole passage is signified that the church will be where the good of charity is; that

that by woman in the Word is understood the church, see n. 252, 253, 749, 770, 3160, 6014, 7337, 8994. And likewise by mother, n. 289, 2691, 2717, 3703, 4257, 5580, 8897, 10490. That all the names of persons and places in the Word signify things abstractedly from them, n. 768, 1888, 4310, 4442, 10329.

Of PIETY.

123. **I**T is believed by many, that the spiritual life, or the life which leads to heaven, consists in *piety*, in *external sanctity*, and in the *renunciation of the world*: but piety without charity, and external sanctity without internal sanctity, and a renunciation of the world without a life in the world, do not constitute the spiritual life; but piety with charity, external sanctity from internal sanctity, and a renunciation of the world with a life in the world, do constitute it.

124. Piety consists in thinking and speaking piously, in giving much time to prayer, in behaving humbly at that time, in frequenting temples, and attending devoutly to the preaching there, in frequently every year receiving the sacrament of the holy supper, and in performing the other rituals of worship according to the ordinances of the church. But the life of charity consists in willing well and doing well to our neighbour, in acting in all our works from justice and equity, and from good and truth, and in like manner in every office; in a word the life of charity consists in performing uses: divine worship primarily consists in this life, but secondarily

rily in that of piety : wherefore he who separates one from the other, that is, who lives the life of piety and not that of charity at the same time, does not worship God ; he thinks indeed of God but not from God but from himself ; for he thinks of himself continually, and not at all of his neighbour ; and if he does think of his neighbour, he regards him as vile if he is not of such a quality also ; he likewise thinks of heaven as a reward, whence there is merit in his mind, and also the love of self, together with a contempt or neglect of uses, and thus of his neighbour ; and at the same time he cherishes a belief that he is blameless. Hence it may appear that the life of piety separate from the life of charity, is not the spiritual life which should be in divine worship. Compare Matt. vi. 7, 8.

125. External sanctity is like such piety ; but this is not holy with man unless his internal be holy, for such as man's quality is as to his internal, such it is as to his external, as this proceeds from the former as action does from its spirit ; wherefore external sanctity without internal sanctity is natural and not spiritual ; hence it is that it is given with the evil as well as with the good ; and they who place the whole of worship therein, are for the most part void [or empty], that is, without knowleges of good and truth, and yet goods and truths are the real sanctities which are to be known, believed, and loved, because they are from the Divine, and thus the Divine is in them ; internal sanctity, therefore, consists in loving good and truth for the sake of good and truth, and justice and sincerity for the sake of justice and sincerity ; so far also as man thus loves them, so far he is spiritual, and his worship too, for so far also he is willing to know them and to do them ; but so far as man
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does not thus love them, so far he is natural, and his worship too, and so far also he is not willing to know them and do them. External worship without internal may be compared with the life of the respiration without the life of the heart, but external worship from internal may be compared with the life of the respiration conjoined to the life of the heart.

126. But with respect to the renunciation of the world: it is believed by many that to renounce the world, and to live in the spirit and not in the flesh, is to reject worldly things, which are chiefly riches and honours, and to go continually in pious meditation concerning God, concerning salvation, and concerning eternal life, and to spend one's life in prayer, in the reading of the Word and pious books, and also to afflict oneself; but this is not to renounce the world; but to renounce the world is to love God and to love our neighbour; and God is loved when man lives according to his commandments, and the neighbour is loved when man performs uses; wherefore in order that man may receive the life of heaven, it is necessary that he should live in the world, and in offices and business therein: a life abstracted from worldly things is a life of thought and faith separate from the life of love and charity, in which life [the principle of] willing good and doing good to our neighbour perishes; and when this perishes the spiritual life is as a house without a foundation, which either sinks down successively [into the ground], or becomes full of chinks and cracks asunder, or totters till it falls.

127. That to do good is to worship the Lord, appears from the Lord's words, "Every one who
heareth

heareth my words and doeth them, I will liken to a prudent man who built a house upon a rock: but he who heareth my words and doeth them not, I will liken to a foolish man who built a house upon the sand, or upon the ground, without a foundation," Matt. vii. 24 to 27. Luke vi. 47, 48, 49.

128. Hence now it is manifest, that a life of piety is of value, and is acceptable to the Lord, so far as a life of charity is conjoined to it; for this is the primary, and such as the quality of this is, such is that of the former. Also, that external sanctity is of value, and is acceptable to the Lord, so far as it proceeds from internal sanctity, for such as the quality of this is, such is that of the former. And also, that the renunciation of the world is of value, and is acceptable to the Lord, so far as it is practised in the world; for they renounce the world who remove the love of self and the world, and act justly and sincerely in every office, in every business, and in every work, from an interior, thus from a celestial origin, which origin is within that life when man acts well, sincerely, and justly, because it is according to the divine laws.

EXTRACTS *from the* ARCANA CŒLESTIA.

129. **T**HAT a life of piety without a life of charity, is of no avail [to salvation], but when united therewith conduces to it, n. 8252, *et seq.* That external sanctity without internal sanctity is not holy, n. 2190, 10177.

10177. Of those who have lived in external sanctity, and not from internal sanctity, what is their quality in the other life, n. 951, 952.

That there is an internal and external [principle] of the church, n. 1098. That there is internal worship and external worship, and the quality of each, n. 1083, 1098, 1100, 1151, 1153. That internals are what constitute worship, n. 1175. That external worship without internal is no worship, n. 1094, 7724. That there is an internal [principle] in worship, if man's life is a life of charity, n. 1100, 1151, 1153. That man is in true worship when he is in love and charity, that is, when he is in good as to life, n. 1618, 7724, 10242. That the quality of worship is according to good, n. 2190. That essential worship consists in a life according to the precepts of the church derived from the Word, n. 7884, 9921, 10143, 10153, 10195, 10645.

That true worship is from the Lord with man, not from man himself, n. 10203, 10299. That the Lord desires worship from man for the sake of man's salvation, and not for the sake of his own glory, n. 4593, 8263, 10646. That man believes that the Lord desires worship from man for the sake of glory; but that they who thus believe know not what the divine glory is, and that the divine glory consists in the salvation of the human race, which man partakes of, when he attributes nothing to himself, and when he removes his proprium by humiliation, because the Divine is then first able to flow-in, n. 4347, 4593, 5957, 7550, 8263, 10646. That humiliation of heart with man exists from an acknowledgment of himself, which is, that he is nothing but evil, and that he can do nothing from himself, and from the consequent acknowledgment of the Lord, which is, that nothing but good is from him, and that the Lord can do all things, n. 2327, 3994, 7478. That the Divine cannot flow-in except into an humble heart, inasmuch as man, so far as he is in humiliation, is so far absent from his proprium, and of consequence from the love of self, n. 3994, 4347, 5957.

5957. Hence that the Lord does not desire humiliation for his own sake, but for man's sake, that man may be in state of receiving the Divine, n. 4357, 5957. That worship is not worship without humiliation, n. 2327, 2423, 8873. The quality of external humiliation without internal, n. 5420, 9377. The quality of humiliation of heart, which is internal humiliation, n. 7478. That humiliation of heart is not given with the evil, n. 7640.

That they who have not charity and faith are in external worship without internal worship, n. 1200. That if the love of self and of the world reigns interiorly with man, his worship is external without internal, however it may appear in its external form, n. 1182, 10307, 10308, 10309. That external worship in which the love of self reigns inwardly, as is the case with those who are of Babylon, is profane, n. 1304, 1306, 1307, 1308, 1321, 1322, 1326. That to imitate heavenly affections in worship, when man is in evils from the love of self, is infernal, n. 10309.

What the quality of external worship is when it proceeds from internal, and what when it does not, may be seen and concluded from what has been said and adduced above concerning the INTERNAL and EXTERNAL MAN.

Further particulars concerning those who renounce the world and those who do not renounce it, their quality, and what is their lot in the other life, may be seen in the Treatise on Heaven and Hell, under the following heads: *Of the Rich and Poor in Heaven*, n. 357 to 365; and *of the Life that leads to Heaven*, n. 528 to 535.

Of CONSCIENCE.

130. CONSCIENCE is formed with man from the religious principle in which he is, according to its reception inwardly in himself.

131. Conscience with the man of the church is formed by the truths of faith from the Word, or from doctrine out of the Word, according to the reception thereof in the heart; for when man knows the truths of faith, and apprehends them in his own manner, and then wills them and does them, he then acquires conscience; reception in the heart is reception in the will, for the will of man is what is called the heart. Hence it is that they who have conscience, speak from the heart the things which they speak, and do from the heart the things which they do: they also have a mind not divided, for according to that which they understand and believe to be truth and good, they do.

132. A more perfect conscience can be given with those who are enlightened in the truths of faith above others, and who are in a clear perception above others, than with those who are less enlightened, and who are in an obscure perception.

133. The very spiritual life of man resides in a true conscience, for his faith, conjoined to his charity, is therein; wherefore, with those who are possessed of it, to act from conscience is to act from their own spiritual life, and to act contrary to conscience, is, with them, to act contrary to their own spiritual life. Hence it is that they are in the tranquillity of peace, and in internal blessedness, when they act according to conscience,

science, and in intranquillity and pain, when they act contrary to it: this pain is what is called remorse of conscience.

134. Man has a conscience of what is good and a conscience of what is just; the conscience of what is good is the conscience of the internal man, and the conscience of what is just is the conscience of the external man; the conscience of what is good consists in acting according to the precepts of faith from internal affection, but the conscience of what is just consists in acting according to civil and moral laws from external affection. They who have the conscience of what is good, have also the conscience of what is just; but they who are only in the conscience of what is just, are in a faculty of receiving the conscience of what is good; and they also do receive it when instructed.

135. Conscience, with those who are in charity towards their neighbour, is the conscience of truth, because it is formed by the faith of truth, but with those who are in love to the Lord, it is the conscience of good, because it is formed by the love of truth; the conscience of these is a superior conscience, and is called the perception of truth from good. They who have the conscience of truth, are of the Lord's spiritual kingdom, but they who have the superior conscience, which is called perception, are of the Lord's celestial kingdom.

136. But let examples illustrate what conscience is: if a man is in possession of another man's goods, whilst the other is ignorant of it, and thus can retain them without fear of the law, or of the loss of honour and reputation, and he still restores them to the other, because they are
not

not his own, he has conscience, for he does what is good for the sake of what is good, and what is just for the sake of what is just. Again, if a person has it in his power to obtain an office, but knows that another, who is also a candidate for it, would be more useful to his country, and gives way to him for the sake of the good of his country, he has a good conscience. So in other cases.

137. From these instances it may be concluded, what quality they are of who have not conscience; they are known from the opposite: thus, they who for the sake of any gain make what is unjust appear as just, and what is evil appear as good, and *vice versa*, have not conscience: neither do they know what conscience is; and if they are instructed what it is, they do not believe, and some are not willing to know. Such is the quality of those, who in all their actions have respect only to themselves and the world.

138. They who have not received conscience in the world, cannot receive conscience in the other life, thus they cannot be saved; the reason is, because they have no plane into which heaven may flow-in and by means of which it may operate, that is, the Lord through heaven, and may thus lead them to himself; for conscience is the plane and receptacle of the influx of heaven.

EXTRACTS *from the* ARCANA CŒLESTIA.

139. **O**F CONSCIENCE. That they who have not conscience, do not know what conscience is, n. 7490, 9121. That there are some who laugh at conscience, when they hear what it is, n. 7217. That some believe that conscience is nothing; some that it is a sad, painful, natural something, arising from bodily or worldly causes; and some, that it is an effect of religion on the minds of the vulgar, n. 950. That some know not that they have conscience, when yet they have, n. 2380.

That the good have conscience, but not the evil, n. 831, 965, 7490. That they have conscience who are in love to God, and in love towards their neighbour, n. 2380. That conscience chiefly resides with those who are regenerated by the Lord, n. 977. That they who are in truths alone, and not in a life according to them, have not conscience, n. 1076, 1077, 1919. That they who do good from natural good, and not from religion, have not conscience, n. 6208.

That man's conscience is derived from the doctrine of his church, or from some religious principle, and is according thereto, n. 9112. That conscience is formed with man from those things which are of his religion, and which he believes to be truths, n. 1077, 2053, 9113. That conscience is an internal bond, by which man is obliged to think, speak, and do good; and by which he is withheld from thinking, speaking and doing evil; and this not for the sake of self and the world, but for the sake of good, truth, justice and uprightness, n. 1919, 9120. That conscience is an internal dictate, suggesting what ought to be done, and what ought not to be done, n. 1919, 1935. That conscience is in its essence a conscience of what is true and right, n. 986, 8081. That the new will with the spiritual regenerate man is conscience, n. 928, 1023, 1043, 1044, 4299, 4328, 4493,

9115, 9596. That the spiritual life of man is from conscience, n. 9117.

That there is a true conscience, a spurious conscience, and a false conscience, concerning which, see n. 1033. That conscience is more true, in proportion as it is formed from more genuine truths, n. 2053, 2063, 9114. That in general conscience is two-fold, viz. interior and exterior, and that interior conscience is that of spiritual good, which in its essence is truth, and that exterior conscience is that of moral and civil good, which in its essence is sincerity and justice, and in general uprightness, n. 8042, 10296.

That pain of conscience is anxiety of mind on account of injustice, insincerity, and any evil, which a man believes to be against God, and against the good of his neighbour, n. 7217. That if anxiety is felt when a man thinks evil, it is from conscience, n. 5470. That pain of conscience is an anguish felt on account of the evil which man does, and also on account of the privation of good and truth, n. 7217. Forasmuch as temptation is a combat of truth and the false in the interiors of man, and forasmuch as in temptations there is pain and anxiety, that therefore none are admitted into spiritual temptations, but those who have conscience, n. 847.

That they who have conscience speak and act from the heart, n. 7935, 9114. That they who have conscience do not swear in vain, n. 2842. That they who have conscience are in interior blessedness when they do what is good and just according to conscience, n. 9118. That they who have conscience in the world, have conscience also in the other life, and are there amongst the happy, n. 965. That the influx of heaven flows into conscience with man, n. 6207, 6213, 9122. That the Lord governs the spiritual man by means of conscience, which is an internal restraint to him, n. 1835, 1862. That they who have conscience, have interior thought; but that they who have not conscience, have only exterior thought, n. 1919, 1935. That they who have conscience, think from the spiritual [principle], but that they who have not

conscience, think only from the natural [principle], n. 1820. That they who have not conscience, are only external men, n. 4459. That the Lord governs those who have not conscience by external restraints, which are all those things which are of the love of self and of the world, and which consequently relate to the fear of the loss of reputation, honour, office, gain, or wealth, and the fear of the law, and of the loss of life, n. 1077, 1080, 1835. That they who have not conscience, and yet suffer themselves to be governed by these external restraints, are capable of discharging the duties of eminent offices in the world, and of doing good, as well as those who have conscience; but the former do it in an external form, and from external obligations; whereas the latter do it in an internal form, and from internal obligations, n. 6707.

That they who have not conscience would destroy conscience with those who have it, n. 1820. That they who have not conscience in the world, have not conscience in the other life, n. 965, 9122. Hence that those who are in hell have no torment of conscience for their evils in the world, n. 965, 9122.

Who and of what quality, and how troublesome, the scrupulously conscientious are, and what they correspond to in the spiritual world, n. 5386, 5724.

That they who are in the Lord's spiritual kingdom, have conscience, and that it is formed in their intellectual part, n. 863, 865, 875, 895, 927, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 6367, 8521, 9506, 9935, 9995, 10124. That it is otherwise with those who are in the Lord's celestial kingdom, n. 927, 2256, 5113, 6367, 8521, 9935, 9995, 10124.

140. OF PERCEPTION. That perception consists in seeing what is true and good by influx from the Lord, n. 202, 895, 7680, 9128. That perception is only given with those who are in the good of love from the Lord to the Lord, n. 202, 371, 1442, 5227. That perception is given with those in heaven, who, whilst they lived in the world, brought the doctrinals of the church which are derived from the Word immediately into the life, and who did not first com-

mit them to memory ; that thus the interiors of their minds were formed to the reception of the divine influx ; and that thence their understanding is in heaven in illustration continually, n. 104, 495, 503, 521, 536, 1616, 1791, 5145. That they know innumerable things, and are immensely wise, n. 2718, 9543. That they who are in perception, do not reason concerning the truths of faith, and that if they should reason their perception would perish, n. 585, 1398, 5897. That they who believe that they know and are wise from themselves, cannot have perception, n. 1386. That the learned do not comprehend what this perception is, from experience, n. 1387.

That they who are in the Lord's celestial kingdom, have perception ; but they who are in the spiritual kingdom, have not perception, but conscience in it's place, n. 805, 2144, 2155, 8081. That they who are in the Lord's celestial kingdom do not think from faith, as they do who are in the Lord's spiritual kingdom, because they who are in the celestial kingdom are in perception from the Lord of all the things which are of faith, n. 202, 597, 607, 784, 1121, 1387, 1398,, 1442, 1919, 7680, 7877, 8780. Wherefore the celestial angels say concerning the truths of faith only yea yea, or nay nay, because they perceive them and see them ; but the spiritual angels reason concerning the truths of faith, whether a thing be so or not, n. 2715, 3246, 4448, 9166, 10786 ; where the words of the Lord are explained, " Let your discourse be yea yea, nay nay, what is beyond these is from evil," Matth. v. 37. That the celestial angels, because they know the truths of faith from perception, are not even willing to name faith, n. 202, 337. The distinction between the celestial angels and the spiritual angels, n. 2088, 2669, 2708, 2715, 3235, 3240, 4788, 7068, 8521, 9277, 10295. Of the perception of those who were of the most ancient church, which was a celestial church, n. 125, 597, 607, 784, 895, 1121, 5121.

That there is given interior and exterior perception, n. 2145, 2171, 2831, 5920. That there is given in the world a perception of justice and equity, but seldom

seldom a perception of spiritual truth and good, n. 2831, 5937, 7977. That the light of perception is altogether different from that of confirmation; and that it is not like it, although to some it may appear as like, n. 8521, 8780.

Of LIBERTY.

141. **A**LL liberty is of love, for what a man loves, this he does freely; hence also all liberty is of the will, for what a man loves, this he also wills; and forasmuch as love and the will constitute the life of man, so also does liberty: from these considerations it may appear what liberty is, namely, that it is that which is of the love and the will, and thence of the life of man: hence it is that what a man does from liberty, appears to him as from his own proprium.

142. To do evil from liberty appears as if it were liberty, but it is servitude, because that liberty is from the love of self and from the love of the world, and these loves are from hell; such liberty also is actually turned into servitude after death, for the man, who has been in such liberty, then becomes a vile slave in hell: but to do good from liberty is liberty itself, because it is from love to the Lord and from love towards our neighbour, and these loves are from heaven; this liberty also remains after death, and then becomes liberty indeed, for the man, who has been in such liberty, becomes in heaven like a son in the house [of his father]: this the Lord thus teaches, “ Every
 “ one that doeth sin is the servant of sin; the
 “ servant abideth not in the house for ever; the
 “ son

“son abideth for ever; if the Son shall have
“made you free, you shall be truly free,” John
viii. 34, 35, 36. Now forasmuch as all good
is from the Lord, and all evil from hell, it follows,
that liberty consists in being led by the Lord,
and servitude in being led by hell.

143. That man has the liberty of thinking
what is evil and false, and also of doing them, so
far as the laws do not withhold him, is in order
that he may be capable of being reformed; for
goods and truths are to be implanted in his love
and will, so that they may become of his life, and
this cannot be done unless he have the liberty of
thinking what is evil and false as well as what is
good and true; this liberty is given to every man
by the Lord; and so far as he does not love evil
and the false, when he thinks what is good and
true, so far the Lord implants them in his love
and will, consequently in his life, and thus re-
forms him. What is inseminated in liberty, this
also remains, but what is inseminated in [a state
of] compulsion, this does not remain, because
what is from compulsion is not from the will of
the man, but from the will of him who compels.
Hence also it is, that worship from liberty is
pleasing to the Lord, but not worship from com-
pulsion; for worship from liberty is worship
from love, but worship from compulsion is not so.

144. The liberty of doing good, and the liberty
of doing evil, though they appear alike in the
external form, are as different and distant from
each other as heaven and hell are; the liberty of
doing good also is from heaven, and is called
heavenly liberty, but the liberty of doing evil is
from hell, and is called infernal liberty: so far
likewise as man is in the one, so far he is not in

the other, for no man can serve two lords, Matt. vi. 24: which also appears from hence, that they who are in infernal liberty believe that it is servitude and compulsion not to be allowed to will evil and think what is false at their pleasure, whereas they who are in heavenly liberty abhor willing evil and thinking what is false, and would be tormented if they were compelled to do so.

145. Forasmuch as acting from liberty appears to man as if it were from his own proprium, therefore heavenly liberty may also be called the heavenly proprium, and infernal liberty may be called the infernal proprium: the infernal proprium is that into which man is born, and this is evil; but the heavenly proprium is that into which man is reformed, and this is good.

146. Hence it may appear what *Free-will* is; viz. that it consists in doing good from choice or will, and that they are in that freedom who are led by the Lord; and they are led by the Lord who love good and truth for the sake of good and truth.

147. Man may know what is the quality of the liberty in which he is, from the delight [which he feels] when he thinks, speaks, acts, hears, and sees; for all delight is of love.

EXTRACTS from the ARCANAE CŒLESTIA.

148. **T**HAT all liberty is of love or affection, for what a man loves, this he does freely, n. 2870, 3158, 8907, 8990, 9585, 9591. Forasmuch as liberty is of love, that it is the life of every one, n. 2873. That there
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is

is heavenly liberty and infernal liberty, n. 2870, 2873, 2874, 9589, 9590. That heavenly liberty is of the love of good and truth, n. 1947, 2870, 2872. And because the love of good and truth is from the Lord, that it is liberty itself to be led by the Lord, n. 892, 905, 2872, 2886, 2890, 2891, 2892, 9096, 9586, 9587 to 9591. That man by regeneration is introduced into heavenly liberty by the Lord, n. 2874, 2875, 2882, 2892. That man ought to possess liberty, that he may be capable of being regenerated, n. 1937, 1947, 2876, 2881, 3145, 3158, 4031, 8700. That otherwise the love of good and truth cannot be implanted in man, and appropriated to him so as to appear as his own, n. 2877, 2879, 8700, 2880, 2888. That nothing is conjoined to man which is done in compulsion, n. 2875, 8700. That if man could be reformed by compulsion, all would be saved, n. 2881. That compulsion is hurtful in reformation, n. 4031.

That worship from liberty is worship, but not worship from compulsion, n. 1947, 2880, 7349, 10097. That repentance should take place in a free state, and that what is done in a state of compulsion is of no avail, n. 8392. What states of compulsion are, n. 8392.

That it is given man to act from the liberty of reason, in order that good may be provided for him; and that therefore man is in the liberty of thinking and willing even evil, and also of doing it so far as the laws do not forbid him, n. 10777. That man is kept by the Lord between heaven and hell, and thus in equilibrium, that he may be in liberty for the sake of reformation, n. 5982, 6477, 8209, 8907. That what is inseminated in liberty remains, but not what is inseminated by compulsion, n. 9588, 10777. That therefore liberty is never taken away from any one, n. 2876, 2881. That no one is compelled by the Lord, n. 1937, 1947. How the Lord leads man by means of liberty into good, viz. that by means of liberty he turns him from evil, and inclines him to good, so gently and tacitly, that the man knows no otherwise than that all proceeds from himself, n. 9587.

That for a man to compel himself is from liberty, but not being compelled, n. 1937, 1947. That man ought to compel himself to resist evil, n. 1937, 1947, 7914. And also to do good as from himself, but still to acknowledge that it is from the Lord, n. 2883, 2891, 2892, 7914. That man has a stronger liberty in the combats of temptations, in which he conquers, inasmuch as he then interiorly compels himself to resist evils, although it appears otherwise, n. 1937, 1947, 2881. That there is liberty in every temptation, but that that liberty is interiorly with man from the Lord; and that he therefore combats and wills to conquer, and not be overcome, which he would not do without liberty, n. 1937, 1947, 2881. That the Lord does this by means of an affection of truth and good impressed on the internal man, the man himself being ignorant of it, n. 5044.

That infernal liberty consists in being led by the loves of self and of the world, and their concupiscences, n. 2870, 2873. That they who are in hell are unacquainted with any other liberty, n. 2871. That heavenly liberty is as distant from infernal liberty, as heaven is from hell, n. 2873, 2874. That infernal liberty, regarded in itself, is servitude, n. 2884, 2890. Because it is servitude to be led by hell, n. 9586, 9589, 9590, 9591.

That all liberty is as [man's] proprium, and according to it, n. 2880. That man receives a heavenly proprium from the Lord by regeneration, n. 1937, 1947, 2882, 2883, 2891. The quality of the heavenly proprium described, n. 164, 5660, 8480. That this proprium appears to man as his own, but that it is not his, but of the Lord with him, n. 8497. That they who are in this proprium, are in liberty itself, because liberty consists in being led by the Lord and his proprium, n. 892, 905, 2872, 2886, 2890, 2891, 2892, 4096, 9586, 9587, 9589, 9590, 9591.

149. That liberty originates from the equilibrium between heaven and hell, and that man, without liberty, cannot be reformed, is shewn in the Treatise on Heaven and Hell; in the articles concerning that equilibrium, n. 589 to 596, and concerning liberty, n. 597

n. 597 to the end : but for the sake of instruction respecting what liberty is, and to shew that man is reformed by means of it, I will here adduce the following extracts from that Treatise. “ It has been shewn that the equilibrium between heaven and hell is an equilibrium between the good that is from heaven and the evil that is from hell, thus that it is a spiritual equilibrium, which in its essence is liberty. That spiritual equilibrium in its essence is liberty, is because it is between good and evil, and between truth and the false, and these are spiritual ; wherefore the power of willing good or evil, or of thinking what is true or what is false, and of chusing one in preference to the other, is liberty. This liberty is given to every man by the Lord, nor is it ever taken away ; in its origin indeed it is not of man but of the Lord, because it is from the Lord, but still it is given to man together with life as his own, and this in order that man may be capable of being reformed and saved, for without liberty there is no reformation and salvation. Every one may see from any rational intuition, that man is at liberty to think either well or ill, sincerely or insincerely, justly or unjustly ; and also that he may speak and act well, sincerely and justly, but not ill, insincerely and unjustly, on account of moral and civil laws, by which his external is kept in bonds : hence it is plain, that the spirit of man, which is what thinks and wills, is in liberty, but not man’s external, which speaks and acts, unless it speak and act according to the above named laws. That man cannot be reformed, unless he be in liberty, is because he is born into evils of every kind, which are nevertheless to be removed, in order that he may be saved ; and they cannot be removed unless he sees them in himself, and acknowledges them, and afterwards ceases to will them, and at length is averse to them ; then are they first removed : this cannot be done, unless man be in good as well as in evil, for he can see evils from good, but cannot see goods from evil : the spiritual goods, which man may think, he learns from infancy from the reading of the Word, and from preaching ; and he

he learns civil and moral goods from his life in the world; this is the first reason why man ought to be in liberty. Another reason is, that nothing is appropriated to man, except what is done from an affection which is of the love; other things may indeed enter, but no farther than into the thought, and not into the will, and what does not enter even into the will of man, does not become his, for the thought derives what belongs to it from the memory, but the will from the life itself; nothing is ever of liberty, which is not from an affection which is of the love, for whatever a man wills or loves, this he does freely; hence it is that the liberty of man, and the affection which is of his love or will, are one; thus therefore man is endowed with liberty, that he may be capable of being affected with truth and good, or of loving them, whereby they may become as his own. In a word, whatever does not enter-in with man in liberty, does not remain, because it is not of his love or will, and the things which are not of man's love or will, are not of his spirit; for the esse of man's spirit is love or will. In order that man may be in liberty, to the end that he may be reformed, he is conjoined as to his spirit with heaven and with hell, for there are with every man spirits from hell and angels from heaven; by means of the spirits from hell man is in his own evil, and by means of the angels from heaven he is in good from the Lord; thus he is in spiritual equilibrium, that is, in liberty. That angels from heaven and spirits from hell are adjoined to every man, may be seen in the article on the conjunction of heaven with the human race, n. 291 to 302."

Of MERIT.

150. **THEY** who do good things with a view to merit, do not do good from the love of good, but from the love of reward, for he who wills to have merit wills to be rewarded; they who do thus, regard and place their delight in the reward, and not in good; wherefore they are not spiritual, but natural.

151. To do good, which is good, must be from the love of good, thus for the sake of good; they who are in that love, are not willing to hear of merit, for they love to do, and perceive satisfaction therein; and *vice versa*, they are sorrowful if it is believed that what they do is for the sake of any thing of themselves; the case herein is nearly as with those who do good to their friends for the sake of friendship, to a brother for the sake of brotherhood, to wife and children for the sake of wife and children, to their country for the sake of their country, thus from friendship and love; they who think well, also say and insist, that they do not do good for the sake of themselves, but for the sake of them [to whom the good is done].

152. They who do good for the sake of reward, do not do good from the Lord, but from themselves, for they regard themselves in the first place, inasmuch as they regard their own good; and the good of their neighbour, which is the good of their fellow-citizens, of human society, of their country, and of the church, they regard no otherwise than as means to this end: hence it is, that the good of the love of self and of the world

world is latent in the good of merit, and that good is from man and not from the Lord; and all good which is from man is not good, yea, so far as self and the world are latent in it, it is evil.

153. Genuine charity and genuine faith are without all merit, for good itself is the delight of charity, and truth itself is the delight of faith; wherefore they, who are in that charity and faith, know what good not meritorious is, but not they who are not in charity and faith.

154. That good is not to be done for the sake of reward, the Lord himself teaches in Luke: "If ye love those who love you, what grace have ye, for sinners do the same: rather love your enemies, and do good, and lend hoping for nothing, then shall your reward be great, and ye shall be the sons of the Most High," vi. 32, 33, 34, 35. That man cannot do good that is good from himself, the Lord also teaches in John; "A man cannot take any thing, unless it be given him from heaven," iii. 27; and in another place, "Jesus said, I am the vine, ye are the branches, as the branch cannot bear fruit from itself, unless it shall abide in the vine, so neither can ye unless ye shall abide in Me: He who abideth in Me and I in him, he beareth much fruit, for except from Me ye cannot do any thing," xv. 4 to 8.

155. Forasmuch as all good and truth is from the Lord, and nothing from man, and forasmuch as good from man is not good, it follows that no merit belongs to man, but to the Lord alone; the merit of the Lord consists in this, that from his own proper power he has saved the human race, and also, that he saves those who do good from him. Hence it is that in the Word, he is called

called just to whom the merit and justice of the Lord are ascribed, and he is called unjust to whom are ascribed his own righteousness and the merit of self.

156. The delight itself, which is in the love of doing good without regard to reward, is a reward which remains to eternity, for heaven and eternal happiness are insinuated into that good by the Lord.

157. To think and believe that they who do good will come into heaven, and also that good is to be done in order that they may come into heaven, is not to regard reward as an end, nor yet to place merit in works, for even they who do good from the Lord think and believe so; but they who thus think, believe and do, and are not in the love of good for the sake of good, have regard to reward as an end and place merit in their works.

EXTRACTS *from the* ARCANA CŒLESTIA.

158. **T**HAT merit and justice belong to the Lord alone, n. 9715, 9979. That the merit and justice of the Lord consist in his having saved the human race by his own proper power, n. 1813, 2025, 2026, 2027, 9715, 9809, 10019. That the good of the Lord's justice and merit is the good which reigns in heaven, and that that good is the good of his divine love from which he saved mankind, n. 9486, 9986. That no man can of himself become justice, nor claim it by any right, n. 1813. The quality of those in the other life who claim justice to themselves, n. 942, 2027. That he is called just in the Word, to
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whom

whom the justice and merit of the Lord are ascribed ; and he unjust to whom his own justice and the merit of self are ascribed, n. 5069, 9263. That whosoever is once just from the Lord, will be continually just from him ; for justice never becomes man's own, but is continually from the Lord, n. 3648. That they who believe in the justification taught in the church, know little of regeneration, n. 5398.

That man is so far wise as he ascribes all goods and truths to the Lord, and not to himself, n. 10227. That forasmuch as all good and truth, which is good and truth, is from the Lord, and nothing from man, and forasmuch as good from man is not good, it follows that merit belongs to no man, but to the Lord alone, n. 9975, 9981, 9988. That they who enter into heaven put off all merit of their own, n. 4007. And that they do not think of remuneration for the good things which they have done, n. 6478, 9174. That they who think from merit, so far do not acknowledge all things to be of mercy, n. 6478, 9174. That they who think from merit, think of reward and remuneration, wherefore to will to have merit is to will to be remunerated, n. 5660, 6392, 9975. That such cannot receive heaven into themselves, n. 1835, 9977, 8478. That heavenly happiness consists in the affection of doing good without any regard to remuneration, n. 6388, 6478, 9174, 9984. That in the other life so far as any one doeth good without regard to remuneration, so far doth blessedness flow-in in an augmented degree from the Lord ; and that the same is immediately dissipated when remuneration is thought of, n. 6478, 9174.

That good is to be done without regard to remuneration, n. 6392, 6478. Illustrated, n. 9981. That genuine charity is without any thing meritorious, n. 2340, 2373, 2400, 3887, 6388 to 6393. Because it is from love, thus from the delight of doing good, n. 3816, 3887, 6388, 6478, 9174, 9984. That by reward in the Word, is understood delight and blessedness in doing good to others without regard to reward, and that this delight and blessedness is felt and perceived by those who are in genuine charity, n. 3816, 3956, 6388. That

That they who do good for the sake of reward, love themselves and not their neighbour, n. 8002, 9210. That by mercenaries, in the spiritual sense of the Word, are meant those who do good for the sake of reward, n. 8002. They who do good for the sake of remuneration, in the other life desire to be served, and are never contented, n. 6393. That they despise their neighbour, and are angry at the Lord himself, because they do not receive a reward, saying that they have merited it, n. 9976. That they who have separated faith from charity, in the other life make their faith, and also the good works which they have done in an external form, thus for the sake of themselves, meritorious, n. 2373. Further particulars respecting the quality of those in the other life who have placed merit in works, n. 942, 1774, 1877, 2027. That they are there in the lower earth, and appear to themselves to cut wood, n. 1110, 4943, 8740. By reason that wood signifies the good of merit in particular, especially Shittim wood, n. 2784, 2812, 9472, 9486, 9715, 10178.

That they who have done good for the sake of remuneration, are servants in the Lord's kingdom, n. 6389, 6390. That they who place merit in works, fall in temptations, n. 2273, 9978. That they who are in the loves of self and of the world, do not know what it is to do good without a view to remuneration, n. 6392.

Of REPENTANCE *and the* REMISSION of SINS.

159. **H**E who would be saved must confess his sins, and do the work of repentance.

160. *To confess sins*, is to know evils, to see them in himself, to acknowledge them, to make
s 2 himself

himself guilty, and to condemn himself on account of them ; when this is done before God, it constitutes the confession of sins.

161. *To do the work of repentance*, is to desist from sins, after a man has thus confessed them, and from an humble heart has made supplication for remission ; and to live a new life according to the precepts of charity and faith.

162. He who only acknowledges generally that he is a sinner, and makes himself guilty of all evils, and yet does not explore himself, that is, see his own evils, makes confession indeed, but not the confession of repentance ; he, forasmuch as he does not know his own evils, lives afterwards as before.

163. He who lives the life of charity and faith, does the work of repentance daily, he reflects upon the evils which are with him, he acknowledges them, he guards against them, he supplicates the Lord for help : for man of himself continually lapses, but he is continually raised by the Lord and led to good ; such is the state of those who are in good : but they who are in evil lapse continually, and are also continually elevated by the Lord, but are only withdrawn from falling into the most grievous evils, to which of themselves they tend with all their might.

164. The man who explores himself in order to do the work of repentance, must explore his thoughts and the intentions of his will, and must there examine what he would do if it were permitted him ; that is, if he were not afraid of the laws, and of the loss of reputation, honour, and gain ; the evils of man reside therein ; the evils which a man does in the body are all from thence : they who do not explore the evils of their thought
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and will, cannot do the work of repentance, for they think and will afterwards as they did before; and yet to will evils is to do them. This is self-examination.

165. Repentance of the mouth and not of the life is not repentance; sins are not remitted by repentance of the mouth, but by repentance of the life: sins are continually remitted to man by the Lord, for he is mercy itself, but still sins adhere to man, however he may suppose that they are remitted, nor are they removed from him but by a life according to the precepts of true faith; so far as he lives according to those precepts, so far sins are removed, and so far as they are removed, so far they are remitted.

166. It is supposed that sins are wiped away, or are washed off, as filth is by water, when they are remitted; but sins are not wiped away, but they are removed, that is, man is withheld from them when he is kept in good by the Lord, and when he is kept in good, it appears as if he were without them, thus as if they were wiped away; and so far as man is reformed, so far he is capable of being kept in good: how man is reformed will be shewn in the following doctrinal on regeneration. He who supposes that sins are remitted in any other way, is much deceived.

167. The signs that sins are remitted, that is, removed, are these which follow; [such persons] perceive a delight in worshipping God for the sake of God, and in serving their neighbour for the sake of their neighbour, thus in doing good for the sake of good, and in speaking truth for the sake of truth; they are unwilling to claim merit by any thing of charity and faith; they shun
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and are averse to evils, as enmities, hatreds, revenges, adulteries, and the very thoughts of such things with intention. But the signs that sins are not remitted, that is, removed, are these which follow: [such persons] worship God not for the sake of God, and serve their neighbour not for the sake of their neighbour, thus they do not do good and speak truth for the sake of good and truth, but for the sake of themselves and the world; they wish to merit by their deeds; they perceive nothing undelightful in evils, as in enmity, in hatred, in revenge, in adulteries; and they think of them from them in all licentiousness.

168. The repentance which takes place in a free state, is of avail, but that which takes place in a state of compulsion is of no avail: states of compulsion are a state of sickness, a state of dejection of mind in consequence of misfortune, a state of imminent death, as also every state of fear which takes away the use of reason: he who is evil, and in a state of compulsion promises repentance, and also does good, when he comes into a free state returns to his former life of evil: the case is otherwise with one who is good.

169. After a man has explored himself, and acknowledged his sins, and done the work of repentance, he must remain constant in good even to the end of his life; for if he afterwards relapses into his former evil life, and embraces it, he commits profanation, for he then conjoins evil with good, whence his latter state becomes worse than his former, according to the words of the Lord; "When the unclean spirit goes out from a man, he walks through dry places, seeking rest, but doth not find; then he says, I will return
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into my house whence I went out; and when he comes and finds it void, and swept, and adorned for him, then he goes away, and adjoins to himself seven other spirits worse than himself, and entering in they dwell there, *and the latter things of the man become worse than the first,*" Matt. xii. 43, 44, 45. What profanation is may be seen in the following extracts.

EXTRACTS *from the* ARCANA CŒLESTIA.

170. **O**F *Sin or Evil*. That there are given innumerable kinds of evil and the false, n. 1188, 1212, 4818, 4822, 7574. That there is evil from the false, that there is the false from evil, and evil and the false again from thence, n. 1679, 2243, 4818. What and of what quality the evil of the false is, n. 2408, 4818, 7272, 8266, 8279. And what and of what quality the false of evil is, n. 6359, 7272, 9304, 10302. Of blameable evils, and of those which are not so blameable, n. 4171, 4172. Of evils from the understanding and of evils from the will, n. 9009. The difference between prevarication, iniquity, and sin, n. 6563, 9156.

That all evils adhere to man, n. 2116. That evils cannot be taken away from man, but that man can only be withheld from them, and kept in good, n. 865, 868, 887, 894, 1581, 4564, 8206, 8393, 8988, 9014, 9333, 9446, 9447, 9448, 9451, 10057, 10059. That to be withheld from evil and kept in good, is effected by the Lord alone, n. 929, 2406, 8206, 10059. That thus evils and sins are only removed, and that this is successively effected, n. 9334, 9335, 9336. That this is done by the Lord by means of regeneration, n. 9445, 9452, 9453, 9454, 9938. That evils shut out of the Lord, n. 5696. That man ought to abstain

stain from evils; that he may receive good from the Lord, n. 10109. That good and truth flow-in in proportion as man is withheld from evils, n. 2388, 2411, 10675. That to be withheld from evil, and kept in good is remission of sins, n. 8391, 8393, 9014, 9444 to 9450. The signs whether sins are remitted or not, n. 9449, 9450. That it is of the remission of sins to look at things from good and not from evil, n. 7697.

That evil and sin are a separation and turning away from the Lord; and that this is signified by evil and sin in the Word, n. 4997, 5229, 5474, 5746, 5842, 9346; that they are and signify a separation and aversion from good and truth, n. 7589. That they are and signify that which is contrary to divine order, n. 4839, 5076. That evil is damnation and hell, n. 3513, 6279, 7155. That it is not known what hell is, unless it be known what evil is, n. 7181. That evils are as it were heavy, and fall of themselves into hell; and so also falses that are from evil, n. 8279, 8298. That it is not known what evil is unless it be known what the love of self and the love of the world are, n. 4997, 7178, 8317. That all evils are from those loves, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7480, 7488, 8918, 9335, 9348, 10038, 10742.

That all men whatsoever are born into evils of every kind, insomuch that their proprium is nothing but evil, n. 210, 215, 731, 874, 875, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10731. That man must therefore be born again or regenerated, in order that he may receive a life of good, n. 3701.

That man casts himself into hell when he does evil from consent, afterwards from purpose, and at last from delight, n. 6203. That they who are in evil of life, are in the falses of their own evil, whether they know it or not, n. 7577, 8064. That evil would not be appropriated to man, if he believed, as is really the case, that all evil is from hell, and all good from the Lord, n. 6206, 4151, 6324, 6325. That in the other life evils are removed from the good and

and goods from the evil, n. 2256. That all in the other life are let into their own interiors, thus the evil into their own evils, n. 8870.

That in the other life evil contains its own punishment, and good its own remuneration, n. 696, 967, 1057, 6559, 8214, 8223, 8226, 9049. That man does not suffer punishment in the other life on account of hereditary evils, inasmuch as he is not in fault by reason thereof, but for his own actual evils, n. 966, 2308. That the interiors of evil are foul and filthy, however they may appear otherwise in an external form, n. 7046.

That evil is attributed in the Word to the Lord, when notwithstanding nothing but good proceeds from him, n. 2447, 6073, 6992, 6997, 7553, 7633, 7677, 7926, 8227, 8228, 8632, 9306. So also anger, n. 5798, 6997, 8284, 8483, 9306, 10431. Why it is so said in the Word, n. 6073, 6992, 6997, 7643, 7632, 7679, 7710, 7920, 8282, 9009, 9128. What is signified by bearing iniquity, where it is predicated of the Lord, n. 9937, 9965. That the Lord turns evil into good with the good who are infested and tempted, n. 8631. That to leave man from his own liberty to do evil, is permission, n. 1778. That evils and falses are governed by the laws of permission by the Lord; and that they are permitted for the sake of order, n. 7877, 8700, 10778. That the permission of evil by the Lord is not as of one who wills, but as of one who does not will, but who cannot bring aid on account of the end, n. 7877.

171. *Of the False.* That there are innumerable kinds of the false, viz. as many as there are evils, and that evils and falses are according to their origins, which are many, n. 1188, 1212, 4729, 4822, 7574. That there is a false from evil, or the false of evil; and that there is an evil from the false, or the evil of the false; and a false again from thence, n. 1679, 2243. That from one false that is assumed as a principle, falses flow in a long series, n. 1510, 1511, 4717, 4721. That there is a false from the cupidities of the love of self and of the world; and that there is a false from the fallacies of the senses, n. 1295, 4729. That there are

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falses of religion ; and that there are false of ignorance, n. 4729, 8318, 9258. That there is a false in which is good, and a false in which is no good, n. 2863, 9304, 10109, 10302. That there is what is falsified, n. 7318, 7319, 10648.

Of the false of evil, its quality, n. 6359, 7272, 9304, 10302. Of the evil of the false, its quality, n. 2408, 4818, 7272, 8266, 8279. That the false derived from evil appear as mists, and as impure waters over the hells, n. 8217, 8138, 8148. That such waters also signify false, n. 739, 790, 7307. That they who are in hell speak false from evil, n. 1695, 7351, 7352, 7357, 7392, 7698. That they who are in evil cannot do otherwise than think what is false when they think from themselves, n. 7437.

That there are given false of religion which agree with good, and others which disagree, n. 9258. That false of religion, if they do not disagree with good, do not produce evil but with those who are in evil of life, n. 8318. That false of religion are not imputed to those who are in good, but to those who are in evil, n. 8051, 8149. That every false may be confirmed, and when it is confirmed it appears as truth, n. 5033, 6865, 8521, 8780. That care should be taken lest false of religion be confirmed, since the persuasion of what is false principally arises from thence, n. 845, 8780. How hurtful the persuasion of what is false is, n. 794, 806, 5096, 7686. That a persuasion of what is false is perpetually exciting such things as confirm the false, n. 1510, 1511, 2475. That they who are in the persuasion of what is false are inwardly bound, n. 5096. That in the other life, they who are in a strong persuasion of what is false, when they approach to others, close up the rational [principle], and as it were suffocate them, n. 3895, 5128.

That truths which are not genuine, and also false, may be consociated with genuine truths ; but false in which is good, and not false in which is evil, n. 3470, 3471, 4551, 4552, 7344, 8149, 9298. That false in which is good, are received by the Lord as truths, n. 4736, 8149. That the good which hath
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its quality from what is false is accepted by the Lord, if there is ignorance, and therein innocence, and a good end, n. 7887.

That evil falsifies truth, inasmuch as it draws aside truth to evil, and applies it to evil, n. 8044, 8149. That truth is said to be falsified, which is applied to evil by confirmations, n. 8602. That falsified truth is contrary to truth and good, n. 8602. For further particulars respecting the falsification of truth, see n. 7318, 7319, 10648.

172. *Of what is profane and profanation, spoken of above at n. 169.* That profanation is a commixtion of good and evil, as also of truth and the false with man, n. 6348. That none can profane goods and truths, or the holy things of the church and of the Word, except those who first acknowledge them, believe them, and still more if they live according to them, and afterwards recede from their faith, deny it, and live to themselves and the world, n. 593, 1008, 1010, 1059, 3398, 3898, 4289, 4601, 10284, 10287. That he who believes truths in his childhood, and afterwards does not believe them, commits profanation slightly; but that he who confirms truths in himself after that period, and then denies them, commits profanation grievously, n. 6960, 6963, 6971. That they also commit profanation, who believe truths, and live evilly; as also they who do not believe truths, and live holily, n. 8082. That man, if after repentance of heart he relapses to his former evils, commits profanation, and that then his latter state is worse than his former, n. 8394. That those in the christian world who defile the holy things of the Word by unclean thoughts and discourses, commit profanation, n. 4050, 5390. That there are various kinds of profanation, n. 10287.

That they cannot profane holy things, who do not acknowledge them, much less they who do not know them, 1008, 1010, 1059, 9188, 10284. That they who are within the church, are capable of profaning holy things, but not they who are out of it, n. 2051. That the Gentiles, forasmuch as they are out of the church, and have not the Word, cannot commit profanation, n. 1327, 1328, 2051, 2081. That neither

can the Jews profane the holy interior things of the Word and the church, because they do not acknowledge them, n. 6963. That thus interior truths were not revealed to the Jews, for if they had been revealed and acknowledged, they would have profaned them, n. 3398, 3488, 6963. Profanation is meant by the words of the Lord above quoted at n. 169, viz. “When the unclean spirit goes out from a man, he walks through dry places, seeking rest, but doth not find; then he saith, I will return into my house from whence I went out; and when he comes and finds it void, and swept, and adorned for himself, then he goes away, and adjoins to himself seven other spirits worse than himself, and entering in they dwell there, and the latter things of the man become worse than first,” Matth. xii. 43, 44, 45. By the unclean spirit going out from a man, is understood the repentance of him who is in evil; by his walking through dry places, and not finding rest, is understood, that a life of good is of such a quality to him; by the house into which he returned, because he found it void, and adorned for him, is understood the man himself and his will, as being without good; by the seven spirits that he adjoined to himself, and with whom he returned, is understood evil conjoined to good; by his state then being worse than his former, is understood profanation; this is the internal sense of those words, for the Lord spake by correspondences. The like is understood by the words of the Lord to him whom he cured at the Pool of Bethesda, “Lo thou art made whole, sin no more, lest something worse be done unto thee than before,” John v. 14. Also by these words, “He has blinded their eyes, and hardened their hearts, lest they should see with their eyes and understand with their hearts, and should convert themselves, and I should heal them,” John xii. 40; where to convert themselves and be healed, is to commit profanation, which comes to pass, when truths and goods are acknowledged, and afterwards rejected; and this would have been the case if the Jews had converted themselves and had been healed, as was said above.

That

That the lot of profaners in the other life is the worst of all, because the good and truth which they have acknowledged remain, and also the evil and the false ; and because they cohere, a tearing asunder of the life takes place, n. 571, 582, 6348. That the greatest care is therefore taken by the Lord, to prevent the commission of profanation, n. 2426, 10384. That therefore man is withheld from acknowledgment and faith, if he cannot remain therein to the end of life, n. 3398, 4402. That on this account also man is rather kept in ignorance, and in external worship, n. 301, 302, 303, 1327, 1328. That the Lord also stores up the goods and truths which man has received by acknowledgment, in his interiors, n. 6595.

That lest interior truths should be profaned, they are not revealed before the church is at its end, n. 3398, 3399. Wherefore the Lord came into the world, and opened interior truths, when the church was wholly vastated, n. 3398. See what is adduced on this subject in the little work on the Last Judgment and the destruction of Babylon, n. 73, 74.

That in the Word, by Babel is signified the profanation of good, and by Chaldea, the profanation of truth, n. 1182, 1283, 1295, 1304, 1306, 1307, 1308, 1321, 1322, 1326. That these profanations correspond to the prohibited degrees, or foul adulteries, spoken of in the Word, n. 6348. That profanation was represented in the Israelitish and Jewish church by the eating of blood, wherefore this was so severely prohibited, n. 1003.

Of REGENERATION.

173. **H**E who doth not receive spiritual life, that is, who is not begotten anew by the Lord, cannot come into heaven ; which the Lord teaches

teaches in John, "Verily, verily, I say unto thee, except any one be begotten again, he cannot see the kingdom of God," iii. 3.

174. Man is not born of his parents into spiritual life, but into natural life; spiritual life consists in loving God above all things, and in loving his neighbour as himself, and this according to the precepts of faith, which the Lord taught in the Word: but natural life consists in loving himself and the world more than his neighbour, yea, more than God himself.

175. Every man is born of his parents into the evils of the love of self and of the world: every evil, which by habit has contracted as it were a nature, is derived into the offspring; thus successively from parents, from grandfathers, and from great grandfathers in a long series backwards; whence the derivation of evil at length becomes so great, that the whole of man's proper life is nothing else but evil. This continual derivation [of evil] is not broken and altered, except by the life of faith and charity from the Lord.

176. Man continually inclines to, and lapses into, what he derives from his hereditary [principle]: hence he confirms with himself that evil, and also superadds more of himself. These evils are altogether contrary to spiritual life, and destroy it; wherefore unless a man receives a new life, which is spiritual life, from the Lord, thus unless he is conceived anew, is born anew, is educated anew, that is, is created anew, he is damned, for he wills nothing else, and thence thinks nothing else, but what is of self and the world, in like manner as they do in hell.

177. No man can be regenerated unless he knows

knows such things as belong to the new life, that is, to the spiritual life; the things which belong to the new life, which is the spiritual life, are truths which are to be believed and goods which are to be done, the former are of faith, the latter of charity. These things no one can know from himself, for man apprehends only those things which have been obvious to the senses, from which he has procured to himself a light (*lumen*) which is called natural light, by virtue whereof he sees nothing else than what relates to the world and to self, not the things which relate to heaven and to God; these he must learn from revelation: As, that the Lord, who is God from eternity, came into the world to save the human race; that He has all power in heaven and in earth; that the all of faith and the all of charity, thus all truth and good, is from Him; that there is a heaven and that there is a hell; and that man is to live to eternity, in heaven, if he have done well, in hell, if he have done evilly.

178. These and several other things belong to faith, and ought to be known by the man who is to be regenerated; for he who knows them, may think them, afterwards will them, and lastly do them, and so have new life. As [on the contrary] he who does not know that the Lord is the Saviour of the human race, cannot have faith in Him, love Him, and thus do good for the sake of Him: he who does not know that all good is from Him, cannot think that his own salvation is from Him, still less can he will it to be so, thus he cannot live from Him: he who does not know that there is a hell and that there is a heaven, nor that there is eternal life, cannot
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even think about the life of heaven, nor apply himself to receive it; so in other cases.

179. Every one has an internal man and an external man; the internal is what is called the spiritual man, and the external what is called the natural man: each is to be regenerated that the man may be regenerated. With the man who is not regenerated, the external or natural man rules, and the internal serves; but with the man who is regenerated, the internal or spiritual man rules, and the external serves: whence it is manifest that the order of life is inverted with man from his nativity, namely, that serves which ought to rule, and that rules which ought to serve: in order that man may be saved, this order must be inverted; and this inversion can by no means exist, but by regeneration from the Lord.

180. What it is for the internal man to rule and the external to serve, and *vice versa*, may be illustrated thus: if a man places all his good in voluptuousness, in gain, and in pride, and has delight in hatred and revenge, and inwardly in himself seeks for reasons which confirm [such evils], then the external man rules and the internal serves: But when a man perceives good and delight in thinking and willing well, sincerely, and justly, and in outwardly speaking and doing in like manner, then the internal man rules and the external serves.

181. The internal man is first regenerated by the Lord, and afterwards the external, and the latter by means of the former: for the internal man is regenerated by thinking those things which are of faith and charity, but the external by a life according to them. This is understood by the words of the Lord, "Unless any one be begotten

gotten of water and the spirit, he cannot enter into the kingdom of God," John iii. 5. Water, in the spiritual sense, is the truth of faith, and the spirit is a life according to it.

182. The man who is regenerated, is, as to his internal man, in heaven, and is an angel there with the angels, amongst whom also he comes after death; he is then able to live the life of heaven, to love the Lord, to love his neighbour, to understand truth, to relish good, and to perceive the blessedness thence derived.

EXTRACTS *from the* ARCANA CŒLESTIA.

183. **W**HAT *Regeneration is, and why it is effected.* That at this day little is known concerning regeneration; the reason thereof, n. 3761, 4136, 5398. That man is born into evils of every kind, and that of consequence, as to his proprium from nativity he is nothing but evil, n. 210, 215, 731, 874 875, 876, 987, 1047, 2307, 2308, 3518, 3701, 3712, 8480, 8549, 8550, 8552, 10283, 10284, 10286. That man's HEREDITARY [PRINCIPLE] is nothing but evil, see the extracts above in this Doctrine, n. 83. That man's PROPRIUM also is nothing but evil, see the same, n. 82. That man of himself, so far as he is under the influence of his hereditary [principle] and proprium, is worse than the brute animals, n. 694, 8480. Wherefore, if man should be led by his own proprium, that he could not possibly be saved, n. 10731.

That the natural life of man is contrary to spiritual life, n. 3913, 3928. That the good which a man does from himself, or from proprium, is not good, because he does it for the sake of self, and for the sake of the world, n. 8478. That the proprium of

man must be removed that the Lord and heaven may be able to be present, n. 1023, 1044. That the proprium of man is actually removed when man is regenerated by the Lord, n. 9334, 9335, 9336, 9452, 9455, 9938. That therefore man must be created anew, that is regenerated, n. 8549, 9450, 9938. That by creating man, in the Word is signified to regenerate him, n. 16, 88, 10634.

That man by regeneration is conjoined to the Lord, n. 2004, 9338. That he is also consociated with angels in heaven, n. 2475. That man does not come into heaven, until he is in a state to be led by the Lord by means of good, which is the case when he is regenerated, n. 8516, 8539, 8722, 9139, 9832, 10367.

That with the man who is not regenerated, the external or natural man rules, and the internal man serves, n. 3167, 8743. Thus that the state of the life of man is inverted from his birth, and that therefore it must be entirely inverted again in order that man may be saved, n. 6507, 8552, 8553, 9258. That the end of regeneration is, that the internal or spiritual man may rule, and the external or natural man serve, n. 911, 913. That this is actually effected after man is regenerated, n. 5128, 5651, 8743. For after regeneration the love of self and the world no longer reigns, but love to the Lord and towards our neighbour, thus the Lord and not man, n. 8856, 8857. Hence it is plain that man cannot be saved unless he is regenerated, n. 5280, 8548, 8772, 10156.

That regeneration is a plane whereon to perfect the life of man to eternity, n. 9334. That the regenerate man is also perfected to eternity, n. 6648, 10048. The quality of the regenerate and the unregenerate man described, n. 977, 986, 10156.

184. *What persons are regenerated.* That man cannot be regenerated unless he be instructed in the truths of faith and the goods of charity, n. 677, 679, 711, 8635, 8638, 8639, 8640, 10729. That they who are only in truths and not in good, cannot be regenerated, n. 6567, 8725. That no person is regenerated unless he be endued with charity, n. 989. That

none can be regenerated but such as have conscience, n. 2689, 5470. That every one is regenerated according to his faculty of receiving the good of love to the Lord, and of charity towards his neighbour, by means of the truths of faith from the doctrine of the church, which is derived from the Word, n. 2967, 2975. Who can be regenerated, and who cannot, n. 2689. That they who live a life of faith and charity, and are not regenerated in the world, are regenerated in the other life, n. 989, 2490.

185. *That regeneration is from the Lord alone.* That the Lord alone regenerates man, and that neither man nor angel contributes thereto, n. 10067. That the regeneration of man is an image of the glorification of the Lord, that is, that as the Lord made his human divine, so he makes the man spiritual whom he regenerates, n. 3043, 3138, 3212, 3296, 3490, 4402, 5688, 10057, 10076. That the Lord wills to have the whole man whom he regenerates, and not part of him, n. 6138.

186. *Further particulars concerning regeneration.* That man is regenerated by the truths of faith, and by a life according to them, n. 1904, 2046, 9088, 9959, 10028. That this is understood by the words of the Lord, "Unless a man be begotten of water" "and of the spirit, he cannot enter into the kingdom of God," John iii. 5. By water is signified the truth of faith, and by spirit a life according thereto, n. 10240. That by water in the Word, is signified the truth of faith, n. 2702, 3058, 5668, 8568, 10238. That spiritual purification, which is from evils and falses, is also effected by the truths of faith, n. 2799, 5954, 7044, 7918, 9089, 10229, 10237. That truths, when man is regenerated, are inseminated and implanted in good, that they may become of the life, n. 880, 2189, 2475, 2697. What the quality of truths must be that they may be capable of being implanted in good, n. 8725. That in regeneration truth is initiated and conjoined to good, and good reciprocally to truth, n. 5365, 8516. How this reciprocal initiation and conjunction is effected, n. 3155, 10067. That truth is implanted in good when

it becomes of the will, inasmuch as it then becomes of the love, n. 10367.

That there are two states through which the man who is regenerated passes. The first is when he is led by truth to good, the second is, when he acts from good, and from good sees truth, n. 7992, 7993, 8505, 8506, 8510, 8512, 8516, 8613, 8618, 8658, 8685, 8690, 8701, 8772, 9227, 9230, 9274, 9739, 10048, 10057, 10058, 10076. The quality of the state of man when truth is in the first place, and good in the second, n. 3610. Hence it appears that when man is regenerating, he looks to good from truth; but when he is regenerated, he regards truth from good, n. 6247. Thus that a turning over as it were takes place, in that the state of man is inverted, n. 6507.

But it is to be known that the case is this, that when man is regenerating, truth is not actually in the first place and good in the second, but only apparently; but when man is regenerated, that good is in the first place and truth in the second, actually and perceptibly, n. 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6273, 8516, 10110. Consequently that good is the first and last of regeneration, n. 9337. Forasmuch as truth appears to be in the first place and good in the second, when man is regenerating, or which is the same thing, when man becomes a church, that on account of this appearance it was a matter of controversy among the ancients, whether the truth of faith or the good of charity is the first begotten of the church, n. 367, 2435. That the good of charity is actually the first-begotten of the church, but the truth of faith only apparently so, n. 3325, 3494, 4925, 4926, 4928, 4930, 8042, 8080. That also by the first-begotten in the Word is signified the first [principle] of the church, to which priority and superiority belongs, n. 3325. That the Lord is called the first-begotten, because in him and from him is all the good of love, of charity, and of faith, n. 3325.

That

That man ought not to return from the latter state wherein truth is regarded from good, to the former state, wherein good is regarded from truth, and the reasons thereof, n. 2454, 3650 to 3655, 5895, 5897, 7857, 7923, 8505, 8506, 8510, 8512, 8516, 9274, 10184. Where these words of the Lord are explained, "Let not him who is in the field return back to take his clothes," Matt. xxiv. 18; also, "Who-soever shall then be in the field, let him not return to those things which are behind him; remember Lot's wife," Luke xvii. ver. 31, 32: for this is signified by those words.

The process of the regeneration of man is described, and how it is effected, n. 1555, 2343, 2490, 2657, 2979, 3057, 3286, 3310, 3316, 3332, 3470, 3701, 4353, 5112, 5126, 5270, 5280, 5342, 6717, 8772, 8773, 9043, 9103, 10021, 10057, 10367. That the arcana of regeneration are innumerable, inasmuch as regeneration continues during the whole life of man, n. 2679, 3179, 3584, 3665, 3694, 3701, 4377, 4551, 4552, 5122, 5126, 5398, 5912, 6751, 9103, 9258, 9296, 9297, 9334. That scarce any of these arcana come to the knowledge and perception of man, n. 3179, 9336. That this is what is understood by the words of the Lord, "The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the spirit," John iii. 8. Concerning the process of the regeneration of the man of the spiritual church, n. 2675, 2678, 2679, 2682. And concerning the process of the regeneration of the man of the celestial church, with their difference, n. 5113, 10124.

That the case of the man who is regenerated is similar to that of an infant, who first learns to speak, then to think, afterwards to live well, until all those things flow from him spontaneously, as from himself n. 3203, 9296, 9297. Thus that he who is regenerated, is first led by the Lord as an infant, then as a youth, and afterwards as an adult person, n. 3665, 3690, 4377, 4378, 4379, 6751. That when man is regenerated by the Lord, he is first in a state of external

ternal innocence, which is his state of infancy, and is afterwards successively led into a state of internal innocence, which is his state of wisdom, n. 9334, 9335, 10021, 10210. What, and of what quality, the innocence of infancy is, and what, and of what quality, the innocence of wisdom is, n. 1916, 2305, 2306, 3495, 4563, 4797, 5608, 9301, 10021. A comparison between the regeneration of man, and the conception and formation of an embryo in the womb, n. 3570, 4931, 9258. That therefore generations and nativities in the Word, signify spiritual generations and nativities, that is those which belong to regeneration, n. 613, 1145, 1255, 2020, 2584, 3860, 3868, 4070, 4668, 6239, 10197. The regeneration of man illustrated by the germinations in the vegetable kingdom, n. 5115, 5116. The regeneration of man represented in the rainbow, n. 1042, 1043, 1053.

That the internal or spiritual man, and the external or natural man, must each of them be regenerated, and the one by means of the other, n. 3868, 3870, 3872, 3876, 3877, 3882. That the internal man must be regenerated before the external, inasmuch as the internal man is in the light of heaven, and the external man in the light of the world, n. 3321, 3325, 3469, 3493, 4353, 8748, 9325. That the external or natural man is regenerated by means of the internal or spiritual, n. 3286, 3288, 3321. That man is not regenerate, before the external or natural man is regenerate, n. 8742 to 8747, 9043, 9046, 9061, 9328, 9334. That the spiritual man is shut, unless the natural man is regenerated, n. 6299. And that it is as it were blind with respect to the truth and goods of faith and love, n. 3493, 3969, 4353, 4587. That when the natural man is regenerate, the whole man is regenerate, n. 7442, 7443. That this is signified by the washing of the disciples' feet, and by these words of the Lord, "He that is washed hath no need except that he be washed as to his feet, and the whole is clean," John xiii. ver. 9, 10, n. 10243. That washing in the Word signifies spiritual washing, which is purification from evils and falses, n. 3147, 10237, 10241. And that feet signify those things that

that are of the natural man, n. 2162, 3761, 3986, 4280, 4938 to 4952. That therefore to wash the feet, is to purify the natural man, n. 3147, 10241.

How the natural man is regenerated, n. 3502, 3508, 3509, 3510, 3573, 3576, 3579, 3616, 3762, 3786, 5373, 5647, 5650, 5651, 5660. What is the quality of the natural man when it is regenerate, and what when it is not regenerate, n. 8744, 8745. That so far as the natural man does not combat with the spiritual man, so far the man is regenerate, n. 3286. That when man is regenerate, the natural man perceives spiritual things by influx, n. 5651.

That the sensual [principle], which is the ultimate of the natural man, is not regenerated at this day, but that man is elevated above it, n. 7442. That all who are regenerated are actually elevated from sensual things into the light of heaven, n. 6183, 6454. What and of what quality the sensual man is, may be seen in the extracts above, n. 50.

That man is regenerated by an influx into the knowledges of good and truth which he possesses, n. 4096, 4097, 4364. That man when he is regenerated, is introduced by means of mediate goods and truths into genuine goods and truths, and that afterwards the mediate goods and truths are relinquished, and such as are genuine succeed in their place, n. 3665, 3690, 3686, 3974, 4063, 4067, 4145, 6382. That then another order is induced amongst his truths and goods, n. 4250, 4251, 9931, 10303. That they are disposed according to ends, n. 4104. Thus according to the uses of spiritual life, n. 9297. That they who are regenerated undergo several states, and are continually brought more interiorly into heaven, thus nearer to the Lord, n. 6645. That the regenerate man is in the order of heaven, n. 8512. That his internal is opened into heaven, n. 8512, 8513. That man by regeneration comes into angelic wisdom, which however lies concealed in his interiors, so long as he remains in the world, but is opened in the other life, and that his wisdom is then similar to that of the angels, n. 2494, 8747. The state of those who are regenerated with respect to illustration described, n. 2697, 2701, 2704. That by regeneration
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man receives a new understanding, n. 2657. How the case is with respect to the fructification of good, and the multiplication of truth, with those who are regenerated, n. 984. That with a regenerate person truths from good form as it were a constellation by means of successive derivations, and continually multiply themselves round about, n. 5912. That with a regenerate person, truths from good are disposed into such order, that the genuine truths of good, from which, as from their parents, the rest proceed, are in the middle, whilst the rest succeed in order according to their relationship and affinities, down to the ultimates, where is obscurity, n. 4128, 4551, 4552, 5134, 5270. That with a regenerate person, truths from good are disposed in the form of heaven, n. 3316, 3470, 3584, 4302, 5704, 5709, 6028, 6690, 9931, 10303; and in the *Treatise on Heaven and Hell*, under the article *Of the form of heaven, according to which are regulated the angelic consociations and communications*, n. 200 to 212; and in that *Of the wisdom of the angels of heaven*, n. 265 to 275.

That with a regenerate person, there is a correspondence between spiritual things and natural things, n. 2850. That with a regenerate person, the order of life is altogether inverted, n. 3332, 5159, 8995. That the regenerate man is altogether a new man as to his spirit, n. 3212. That the regenerate man as to externals, appears like the unregenerate man, but not as to internals, n. 5159. That spiritual good, which is to will and to do good from an affection of the love of good, can only be given to man by means of regeneration, n. 4538. That truths, which enter with affection, are also reproduced, n. 5893. That truths, so far as they are deprived of life from the proprium of man, are so far conjoined to good, and receive spiritual life, n. 3607, 3610. That so far as evils from the love of self and the love of the world are removed, so far there is life in truths, n. 3610.

That the first affection of truth with the man who is regenerated is not pure, but that it is purified successively,

successively, n. 3089, 8413. That evils and falses, with the man who is regenerated, are removed slowly, and not quickly, n. 9334, 9335. That the evils and falses, which are of the proprium of man, still remain, and that by regeneration they are only removed, n. 865, 868, 887, 929, 1581, 2406, 4564, 8206, 8393, 8988, 9014, 9333 to 9336, 9445, 9447, 9448, 9451 to 9454, 9938, 10057, 10059. That a man can never be so far regenerated as that he may be called perfect, n. 894, 5122, 6648. That evil spirits dare not assault a regenerate man, n. 1695. That they who believe the justification taught in the church, know little of regeneration, n. 5398.

That man ought to have liberty, in order that he may be capable of being regenerated, n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700. That man is introduced into celestial liberty, by means of regeneration, n. 2874, 2875, 2882, 2892. That no conjunction of good and truth is given by means of compulsion, thus no regeneration, n. 2875, 2881, 4031, 8700. Other particulars respecting liberty as it regards regeneration, may be seen in the doctrine above, where it treats of LIBERTY.

That he who is regenerated, must necessarily undergo temptations, n. 3696, 8403. Because temptations take place for the sake of the conjunction of good and truth, and also for the sake of the conjunction of the internal and external man, n. 4248, 4272, 5772.

Of TEMPTATION.

187. **THEY** only who are regenerated undergo spiritual temptations, for spiritual temptations are pains of the mind, induced by evil spirits, with those who are in goods and truths ; whilst
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these spirits excite the evils which are with such persons, there arises an anxiety which is that of temptation ; man knows not whence it comes, because he is unacquainted with this its origin.

188. For there are evil spirits and good spirits attendant on every man ; the evil spirits are in his evils, and the good spirits are in his goods : when the evil spirits approach they draw forth his evils, and the good spirits, on the contrary, draw forth his goods, whence a collision and combat takes place, from which the man perceives an interior anxiety, which is temptation. Hence it is plain that temptations are not from heaven, but are induced by hell ; which is also according to the faith of the church, which teaches that God tempts no one.

189. Interior anxieties also take place with those who are not in goods and truths, but these are natural anxieties, not spiritual ones : they are distinguished by this, that natural anxieties have worldly things for their objects, but spiritual anxieties have heavenly things for their objects.

190. In temptations, the dominion of good over evil, or of evil over good, is what is contended for ; the evil which is willing to have the dominion, is in the natural or external man, and the good is in the spiritual or internal ; if evil conquers, then the natural man has the dominion, but if good conquers, then the spiritual man has the dominion.

191. Those combats are fought by means of the truths of faith, which are from the Word ; it is from these that man must fight against evils and falses, for if he combats from any other [principles] than these, he does not conquer, because the

the Lord is not in any other [principles]. Forasmuch as the combat is fought by means of the truths of faith, therefore man is not admitted into that combat, before he is in the knowledges of good and truth, and has thence obtained some spiritual life; wherefore those combats do not take place with man, until he has arrived at years of maturity.

192. If man falls in temptation, his state after it becomes worse than his state before it, inasmuch as evil has thereby acquired power over good, and the false over truth.

193. Inasmuch as at this day faith is rare because there is no charity, the church being at its end, therefore few at this day are admitted into any spiritual temptations: hence it is that it is scarcely known what they are, and to what they conduce.

194. Temptations conduce to acquire for good the dominion over evil, and for truth the dominion over the false; also to confirm truths, and to conjoin them to goods, and at the same time to disperse evils and the falses thence derived; they conduce likewise to open the internal spiritual man, and to subject the natural thereto; as also to break the loves of self and the world, and to subdue the concupiscences which proceed therefrom. When these things are effected, man acquires illustration and perception respecting what truth and good are, and what the false and evil are; whence man obtains intelligence and wisdom, which afterwards continually increase.

195. The Lord alone combats for man in temptations; if a man does not believe that the Lord alone combats and conquers for him, he then only

undergoes an external temptation, which does not conduce to his salvation.

EXTRACTS *from the* ARCANA CŒLESTIA.

196. **B**EFORE the particulars contained in the Arcana Cœlestia, respecting temptations, are summarily recited, something shall first be said concerning them, in order that it may be known, still more clearly, from whence they proceed. When the truths of faith which a man believes in his heart, and according to which he loves to live, are assaulted inwardly in him, it is called a spiritual temptation, especially when the good of love is assaulted in which he places his spiritual life. Those assaults take place in various ways; as by an influx of scandals against goods and truths into the thoughts and also into the will; also by a continual drawing forth and bringing to remembrance of the evils which a man has committed, and of the falses which he has thought, thus by an inundation of such things; and at the same time by an apparent shutting up of the interiors of his mind, and consequently of his communication with heaven, whereby the capacity of thinking from his own faith, and of willing from his own love, is intercepted: these things are effected by the evil spirits that are with man; and when they take place, they assume the appearance of interior anxieties and pains of conscience; for such things affect and torment the man's spiritual life, the man believing that they do not proceed from evil spirits, but from himself in his interiors: the reason that man does not know that they proceed from evil spirits, is because he does not know that spirits are with him, evil spirits in his evils, and good spirits in his goods, and that they reside in his thoughts and affections. These temptations are most grievous when they are con-
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joined with pains inflicted on the body, and more so if those pains last a long time, and increase, though the Divine Mercy is implored, and still there is no liberation; hence results desperation, which is the end.

Some particulars shall first be adduced from the *ARCANA CŒLESTIA*, concerning the spirits that are with man, because temptations proceed from them.

That spirits and angels are attendant on every man, n. 697, 5846 to 5866. That they are in his thoughts and affections, n. 2888, 5846, 5848. That if spirits and angels were taken away, man could not live, n. 2887, 5849, 5854, 5993, 6321. Because it is by means of spirits and angels that man has communication and conjunction with the spiritual world, without which he would have no life, n. 697, 2796, 2886, 2887, 4047, 4048, 5846 to 5866, 5976 to 5993. That the spirits with man are changed according to the affections which are of his love, n. 5851. That spirits from hell are in the loves of man's proprium, n. 5852, 5979 to 5993. That spirits enter into all things of man's memory, n. 5853, 5897, 5859, 5860, 6192, 6193, 6198, 6199. That angels are in the ends from which and for the sake of which man thinks, wills, and acts in one particular manner and no other, n. 1317, 1645, 5844. That man is not visible to spirits, nor spirits visible to man, n. 5885. That spirits cannot see what is in our solar world by means of man, n. 1880. That notwithstanding spirits and angels are with man, in his thoughts and affections, yet man is still in liberty as to thought, will, and action, n. 5982, 6477, 8209, 8307, 10777; and in the *Treatise on Heaven and Hell*, where the conjunction of heaven with the human race is treated of, n. 291 to 302.

197. *Whence and of what quality temptations are.* That temptations proceed from the evil spirits that are with man, who inject scandals against the goods and truths which a man loves and believes, and likewise excite the evils which he has done and the falses which he has thought, n. 741, 751, 761, 3927, 4307, 4572, 5036, 6657, 8960. That then evil spirits use all sorts of cunning and malice, n. 6666. That the man who is in temptations is near to hell, n. 8131. That

That there are two forces which act in temptations, a force from within from the Lord, and a force from without from hell, n. 8168.

That in temptations the reigning love of man is assaulted, n. 847, 4274. That evil spirits attack those things only which are of man's faith and love, thus those things which relate to his spiritual life; wherefore at such times his eternal life is at stake, n. 1820. A state of temptations compared with that of a man among thieves, n. 5248. That in temptations angels from the Lord keep man in the truths and goods which are with him, but evil spirits keep him in the falses and evils which are with him, whence arises a conflict and combat, n. 4249.

That temptation is a combat between the internal or spiritual man, and the external or natural man, n. 2183, 4256. Thus between the delights of the internal and external man, which are then opposite to each other, n. 3928, 10351. That it takes place on account of the disagreement between those delights, n. 3928. Thus that the dominion of one over the other is what is contended for in temptations, n. 3928, 8961.

That no person can be tempted unless he is in the acknowledgment, and likewise in the affection of truth and good, because there is otherwise no combat, for there is nothing spiritual to act against what is natural, thus there is no contest for dominion, n. 3928, 4299. That whosoever has acquired any spiritual life, undergoes temptations, n. 8963. That temptations take place with those who have conscience, that is, with those who are in spiritual love; but that more grievous ones take place with those who have perception, that is, with those who are in celestial love, n. 1668, 8963. That dead men, that is they who are not in faith and love to God, and in love towards their neighbour, are not admitted into temptations, because they would fall, n. 270, 4274, 4299, 8964, 8968. That therefore very few at this day are admitted into spiritual temptations, n. n. 8965. But that they have anxieties on account of various causes in the world, past, present, or future, which

which are often attended with infirmity of mind and weakness of body, which anxieties are not the anxieties of temptations, n. 762, 8164. That spiritual temptations are sometimes attended with bodily pains, and sometimes not, n. 8164. That a state of temptations is an unclean and filthy state, inasmuch as evils and falses are injected, and also doubts concerning goods and truths, n. 5246. Also because in temptations there are indignations, pains of the mind, and many affections that are not good, n. 1917, 6829. That there is also obscurity and doubt concerning the end, n. 1820, 6829. And likewise concerning the Divine Providence and hearing of prayer, because prayers are not heard in temptations as they are out of them, n. 8179. And because man when he is in temptation, seems to himself to be in a state of damnation, n. 6097. The reason whereof is, because man perceives clearly what is doing in his external man, consequently the things which evil spirits inject and call forth, according to which he thinks of his state; but he does not perceive what is doing in his internal man, consequently the things which flow in by means of angels from the Lord, and therefore he cannot judge of his state therefrom, n. 10236, 10240.

That temptations are generally carried to desperation, which is the last of them, n. 1787, 2694, 5279, 5280, 6144, 7147, 7155, 7166, 8165, 8567. The reasons thereof, n. 2694. That in the temptation itself there are also desperations, but that they terminate in a general one, n. 8567. That in a state of desperation a man speaks bitter things, but that the Lord does not attend to them, n. 8165. That when the temptation is finished, there is at first a fluctuation between truth and the false, n. 848, 857. But that afterwards truth shines, and becomes serene and cheerful, n. 3696, 4572, 6829, 8367, 8370.

That they who are regenerated undergo temptations not once only but many times, because many evils and falses are to be removed, n. 8403. That if they who have acquired some spiritual life do not undergo temptations in the world, they undergo them in the other life, n. 7122. How temptations take place in
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the other life, and where, n. 537, 538, 539, 699, 1106 to 1113, 1122, 2694, 4728, 4940 to 4951, 6119, 6928, 7090, 7122, 7123, 7186, 7317, 7474, 7502, 7541, 7542, 7545, 7768, 7990, 9331, 9763. Concerning the state of illustration of those who come out of temptation, and are elevated into heaven, and their reception there, n. 2699, 2701, 2704.

The quality of the temptation occasioned by a failure of truth, attended with a desire thereof at the same time, n. 2682, 8352. The temptation of infants in another world described, whereby they learn to resist evils, n. 2294. The difference between temptations, infestations, and vastations, described, n. 7474.

198. *How and when temptations take place.* That spiritual combats are chiefly fought by means of the truths of faith, n. 8962. That truth is the first [instrument] of combat, n. 1685. That the men of the spiritual church are tempted with regard to the truths of faith, wherefore they carry on the combat by means of truths; but the men of the celestial church are tempted with regard to goods of love, wherefore they carry on the combat by means of goods, n. 1668, 8963. That they who are of the spiritual church, for the most part, do not combat from genuine truths, but from such as they believe to be so from the doctrine of their own church; which doctrine however ought to be such, as to be capable of being conjoined with good, n. 6765.

That whosoever is regenerated must undergo temptations, and that without them he cannot be regenerated, n. 5036, 5403; and that temptations therefore are necessary, n. 7090. That the man who is regenerating then comes into temptations, when evil endeavours to gain dominion over good, and the natural man over the spiritual man, n. 6857, 8961; and that he comes into them when good ought to have the precedence, n. 4248, 4249, 4256, 8962, 8963. That they who are regenerated, are first let into a state of tranquillity, then into temptations, and that afterwards they return into a state of the tranquillity of peace, which is the end, n. 3696.

199. *What good is effected by temptations.* The general effect of temptations, n. 1692, 1717, 1740, 6144, 8958 to 8969. That by means of temptations the spiritual or internal man acquires dominion over the natural or external man; consequently good acquires the dominion over evil, and truth over the false; because good resides in the spiritual man, which cannot exist without it, and evil resides in the natural man, n. 8961. Forasmuch as temptation is a combat between them, it follows that dominion is the object of contest, that is, whether the spiritual man shall have the dominion over the natural man, thus whether good shall have the dominion over evil, or *vice versa*; consequently, whether the Lord shall have the dominion over man, or whether hell shall have the dominion, n. 1923, 3928. That the external or natural man, by means of temptations, receives truths corresponding to the affection thereof in the internal or spiritual man, n. 3321, 3928. That the internal spiritual man is opened by means of temptations, and conjoined with the external, in order that man as to each may be capable of being elevated, and of looking to the Lord, n. 10865. The reason why the internal spiritual man is opened and conjoined with the external by means of temptations, is, because the Lord acts from the interior, and flows in thence into the external, and removes and subjugates the evils therein, and at the same time subjects and renders it subordinate to the internal, n. 10685.

That temptations take place for the sake of the conjunction of good and truth, and the dispersion of the falses which adhere to truths and goods, n. 4572. Consequently that good is conjoined to truths by means of temptations, n. 2272. That the vessels recipient of truth are softened by means of temptations, and put on a state receptive of good, n. 3318. That truths and goods are confirmed and implanted by means of temptations, consequently the things which belong to faith and charity, n. 8351, 8924, 8966, 8967. And that evils and falses are removed, and room is made for the reception of goods and truths, n. 7122. That by means of temptations the

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loves of self and the world, from whence proceed all evils and falses, are broken, n. 5356; and that thus man is humbled, n. 8966, 8967. That evils and falses are subdued, separated, and removed, by means of temptations, but are not abolished, n. 868. That by means of temptations corporeal things with their concupiscencies are subdued, n. 857, 858. That man by means of temptations learns what good and truth are, even from their relation to their opposites, which are evils and falses, n. 5356. That he also learns, that of himself he is nothing but evil, and that all the good which is with him is from the Lord, and from his mercy, n. 2334.

That by means of the temptations in which man conquers, evil spirits are deprived of the power of rising up against him any more, n. 1695, 1717. That the hells dare not rise up against those, who have suffered temptations and have conquered, n. 2183, 8273.

That after temptations in which a man has conquered, there is joy arising from the conjunction of good and truth, although the man knows not that the joy he then feels proceeds therefrom, n. 4572, 6829. That there is then an illustration of the truth which is of faith, and a perception of the good which is of love, n. 8367, 8370. That thence he acquires intelligence and wisdom, n. 8966, 8967. That truths after temptations increase immensely, n. 6663; and that good has the precedence, or is in the first place, and truth in the second, n. 5773; and that man, as to his internal spiritual man, is admitted into the angelic societies, thus into heaven, n. 6611.

That before a man undergoes temptations, the truths with goods which are with him are arranged in order by the Lord, that he may be capable of resisting the evils and falses which are with him, and are excited from hell, n. 8131. That in temptations the Lord provides good, where the evil spirits intend evil, n. 6574. That after temptations the Lord reduces truths with goods into a new order, and disposes them in a heavenly form, n. 10685. That the interiors of the spiritual man are disposed into a heavenly form,

form, see the Treatise on Heaven and Hell, where it treats of the form of heaven, according to which are regulated the consociations and communications therein, n. 200 to 212.

That they who fall in temptations, come into damnation, because evils and falses conquer, and the natural man prevails over the spiritual man, and afterwards has the dominion; and that the latter state becomes worse than the former, n. 8165, 8169, 8961.

200. *That the Lord combats for man in temptations.* That the Lord alone combats for man in temptations, and that man does not combat at all from himself, n. 1692, 8172, 8175, 8176, 8273. That man cannot by any means combat against evils and falses from himself, because that would be to fight against all the hells, which none can subdue and conquer but the Lord alone, n. 1692. That the hells fight against man, and the Lord for him, n. 8159. That man combats from truths and goods, thus from the knowleges and affections thereof which are with him; but that it is not man who combats, but the Lord by means of these knowleges and affections, n. 1661. That in temptations man thinks that the Lord is absent, because his prayers are not then heard as they are out of them, but that nevertheless the Lord is then more present with him, n. 840. That in temptations man ought to combat as from himself, and not to hang down his hands, nor to expect immediate help; but that nevertheless he ought to believe that all help is from the Lord, n. 1712, 8179, 8969. That man cannot otherwise receive a heavenly proprium, n. 1937, 1947, 2882, 2883, 2891. The quality of that proprium, that it is not of man, but of the Lord with him, n. 1937, 1917, 2882, 2883, 2891, 8497.

That temptation is of no avail, and productive of no good, unless a man believes, at least after the temptations, that the Lord has fought, and conquered for him, n. 8969. That they who place merit in works, cannot combat against evils, because they combat from their own proprium, and do not permit the Lord to combat for them, n. 9978. That they are

with much difficulty saved who believe that they have merited heaven by their temptations, n. 2273.

That the Lord does not tempt, but liberates, and leads to good, n. 2768. That temptations appear to be from the Divine, when yet they are not, n. 4299. In what sense this petition in the Lord's prayer is to be understood, "Lead us not into temptation," from experience, n. 1875. That the Lord does not concur in temptations by permitting them, according to the idea which man entertains of permission, n. 2768.

That in every temptation there is liberty, although it does not appear so, but that that liberty is interiorly with man from the Lord, and that he therefore combats and is willing to conquer, and not to be conquered, which he would not do without liberty, n. 1937, 1947, 2881. That the Lord effects this by means of the affection of truth and good impressed on the internal man, although the man is ignorant thereof, n. 5044. For all liberty is of the affection or love, and according to the quality thereof, n. 2870, 3158, 8907, 8990, 9585, 9591.

201. *Of the Lord's temptations.* That the Lord endured the most grievous and terrible of all temptations, of which there is but little said in the literal sense of the Word, but much in the internal sense, n. 1663, 1668, 1787, 2776, 2786, 2795, 2814, 9528. That the Lord combated from divine love towards the whole human race, n. 1690, 1691, 1812, 1813, 1820. That the love of the Lord was the salvation of the human race, n. 1820. That the Lord combated from his own proper power, n. 1692, 1813, 9937. That the Lord was made alone justice and merit, by means of temptations, and the victories which he gained therein from his own proper power, n. 1813, 2025, 2026, 2027, 9715, 9809, 10019. That by means of temptations the Lord united the Divine Itself, which was in him from conception, to his Human, and made this Divine, as he makes man spiritual by means of temptations, n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286. That the temptations of the Lord also were attended with despair at the end,

end, n. 1787. That the Lord, by means of the temptations with which he suffered himself to be assaulted, subjugated the hells, and reduced to order all things therein, and in heaven, and at the same time glorified his Human, n. 1737, 4287, 9397, 9258, 9937. That the Lord alone fought against all the hells, n. 8273. That he permitted temptations from thence to assault him, n. 2816, 4295.

That the Lord could not be tempted as to the Divine, because the hells cannot assault what is Divine, wherefore he assumed a human from the mother, such as could be tempted, n. 1414, 1444, 1573, 5041, 5157, 7193, 9315. That by means of temptations and victories, he expelled all that was hereditary from the mother, and put off the human from her, until at length he was no longer her son, n. 2159, 2574, 2649, 3036, 10829. That Jehovah, who was in him from conception, appeared in his temptations to be absent, n. 1815. That this was his state of humiliation, n. 1785, 1999, 2159, 6866. That his last temptation and victory were in Gethsemane and upon the cross, whereby he fully subjugated the hells, and made his Human Divine, n. 2776, 2803, 2813, 2814, 10655, 10659, 10829.

That to eat no bread and drink no water forty days, signifies an entire state of temptations, n. 10686. That forty years, months, or days, signify a plenary state of temptations from beginning to end; and that such a state is understood by the deluge continuing forty days; by Moses abiding forty days upon Mount Sinai; by the sojourning of the children of Israel forty years in the desert; and by the Lord's temptation in the desert forty days, n. 730, 862, 2272, 2273, 8098.

Of

Of BAPTISM.

202. **BAPTISM** was instituted for a sign that the man is of the church, and for a memorial that he is to be regenerated: for the washing of baptism signifies nothing else than spiritual washing, which is regeneration.

203. All regeneration is effected by the Lord, by means of the truths of faith and of a life according to them; therefore baptism testifies that the man is of the church, and that he is capable of being regenerated; for in the church, the Lord, who regenerates, is acknowledged, and therein is the Word, which contains the truths of faith, by means of which regeneration is effected.

204. This the Lord teaches in John, “Except
“ a man be begotten of water and the spirit, he
“ cannot enter into the kingdom of God,” iii. 5; water, in the spiritual sense, is the truth of faith derived from the Word; the spirit is a life according to it; and to be begotten is to be regenerated thereby.

205. Forasmuch as every one who is regenerated also undergoes temptations, which are spiritual combats against evils and falses, therefore by the waters of baptism those temptations are also signified.

206. Since baptism is for a sign and for a memorial of those things, therefore a man may be baptized when an infant, and if he is not baptized then, he may be baptized when he is an adult.

207. Let it be known therefore to those who are baptized, that baptism itself gives neither faith nor salvation, but that it testifies that they will
receive

receive faith, and that they will be saved, if they are regenerated.

208. Hence it may appear what is understood by the Lord's words in Mark, "He who shall believe and be baptized, shall be saved, but he who shall not believe shall be condemned," xvi. 16; he who shall believe, signifies, who acknowledges the Lord, and receives divine truths from Him by means of the Word; he who shall be baptized, signifies, who by means of those truths is regenerated by the Lord.

EXTRACTS *from the* ARCANA CŒLESTIA.

209. **T**HAT Baptism signifies regeneration by the Lord by means of the truths of faith from the Word, n. 4255, 5120, 9089, 10239, 10386, 10387, 10388, 10392. That baptism is for a sign that the man is of the church, where the Lord is acknowledged, by whom is regeneration, and where the Word is, from which are the truths of faith, by means of which regeneration is effected, n. 10386, 10387, 10388. That baptism gives neither faith nor salvation, but that it testifies that faith and salvation will be received by those who are regenerated, n. 10391.

That the washings in the ancient churches, and in the Israelitish church, represented and thence signified purifications from evils and falses, n. 3147, 9089, 10237, 10239. That the washings of garments signified the purification of the understanding from falses, n. 5954. That the washing of the feet signified the purification of the natural man, n. 3147, 10241. What is signified by the washing of the disciples' feet by the Lord, is explained at n. 10243,

That

That waters signify the truths of faith, n. 28, 2702, 3058, 5668, 8568, 10238. That a fountain and well of living waters signifies the truths of faith from the Lord, consequently the Word, n. 3424. That bread and water signify all the goods of love and truths of faith, n. 4976, 9323. That spirit signifies the life of truth, or the life of faith, n. 5222, 9281, 9818. What the spirit and the flesh signify, viz. that the spirit signifies life from the Lord, and flesh life from man, n. 10283. Hence it is evident what is signified by these words of the Lord, "Except a man be begotten of water and the spirit, he cannot enter into the kingdom of God," viz. that unless man is regenerated by the truths of faith, and by a life according to them, he cannot be saved, n. 10240. That all regeneration is effected by means of the truths of faith, and of a life according to them, n. 1904, 2046, 9088, 9959, 10028.

That the total washing, which was effected by immersion in the waters of Jordan, signified regeneration, in like manner as baptism, n. 9089, 10239. What the waters of Jordan, and Jordan itself, signified, n. 1585, 4255.

That a deluge and inundation of waters signify temptations, n. 660, 705, 739, 756, 790, 5725, 6853. That baptism has a like signification, n. 5120, 10389. In what manner baptism was represented from heaven, n. 2299.

Of the HOLY SUPPER.

210. **T**HE Holy Supper was instituted by the Lord, that by means thereof there may be a conjunction of the church with heaven, thus with the Lord: it is therefore the most holy thing of worship.

211. But in what manner conjunction is effected

fectured by it, is not apprehended by those who do not know any thing concerning the internal or spiritual sense of the Word, for they do not think beyond the external sense, which is the sense of the letter. From the internal or spiritual sense of the Word it is known what is signified by body and blood, and what by bread and wine, also what by chewing [or eating].

212. In that sense, the body or flesh of the Lord is the good of love, as is the bread likewise; and the blood of the Lord is the good of faith, as is the wine likewise; and chewing [or eating] is appropriation and conjunction. The angels who are attendant on man when he receives the sacrament of the supper, understand those things in no other manner, for they perceive all things spiritually; hence it is that a holy [principle] of love, and a holy [principle] of faith then flows in with man from the angels, thus through heaven from the Lord; hence a conjunction takes place.

213. From these considerations it is evident, that when man takes the bread, which is the body, he is conjoined to the Lord by means of the good of love to him from him; and when he takes the wine, which is the blood, he is conjoined to the Lord by means of the good of faith in him from him. But it is to be noted, that conjunction with the Lord by means of the sacrament of the supper takes place solely with those who are in the good of love to, and faith in, the Lord from the Lord: with these, there is conjunction by means of the holy supper; with others, there is presence, but not conjunction.

214. Besides, the holy supper includes and comprehends all the divine worship instituted in the

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Israelitish

Israelitish church; for the burnt offerings and sacrifices, in which the worship of that church principally consisted, were called, in a single word, bread: hence also the holy supper is the completion [or fullness] of that [representative worship.]

EXTRACTS *from the* ARCANA CŒLESTIA.

FORASMUCH as what is involved in the holy supper cannot be known, unless it be known what the particulars therein signify, as they correspond to spiritual things, therefore some passages shall be adduced respecting what is signified by body and flesh, what by bread and wine, and what by eating and drinking; as also concerning the sacrifices, wherein the worship of the Israelitish church principally consisted, shewing that they were called bread.

215. OF SUPPER. That dinners and suppers signified consociation by means of love, n. 3596, 3832, 4745, 5161, 7996. That the Paschal supper signified consociation in heaven, n. 7836, 7997, 8001. That the feast of unleavened bread, or of the passover, signified deliverance from damnation, by the Lord, n. 7093, 7867, 9286, to 9292, 10655; and in the inmost sense, the remembrance of the glorification of the Lord's Human, because deliverance is from thence, n. 10655.

216. OF BODY AND FLESH. That the Lord's flesh signifies the Divine Good of his Divine Love, which is that of his Divine Human, n. 3813, 7850, 9127, 10283. That his body has a like signification, n. 2343, 2359, 6135. That flesh in general signifies the will-principle or proprium of man, which regarded in itself is evil; but which when vivified by the Lord, signifies good, n. 148, 149, 780, 999, 3813, 8409, 10283. That hence flesh in the Word, signifies the whole man, and every man, n. 574, 1050, 12803.

It is said here and in what follows, that these things have such and such a signification, by reason that they correspond; for whatever corresponds to a thing, this it signifies, see n. 2890, 2971, 2987, 2989, 3002, 3225. That the Word is written by mere correspondences, and that its internal or spiritual sense is from thence, the nature of which cannot be known without the science of correspondences, and scarcely its existence, n. 3131, 3472 to 3485, 8615, 10657. That thus there is a conjunction of heaven with the man of the church by means of the Word, n. 10687. For farther particulars on this head see n. 303 to 310, in the TREATISE ON HEAVEN AND HELL, where it treats of the conjunction of heaven with the man of the church by means of the Word.

217. OF BLOOD. That the Lord's blood signifies the Divine Truth proceeding from the Divine Good of his Divine Love, n. 4735, 4978, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10152, 10204. That the blood sprinkled upon the altar round about, and at its foundation, signified the union of Divine Truth and Divine Good in the Lord, n. 10047. That the blood of grapes signifies the truth of faith from the good of charity, n. 6378. That a grape and a bunch of grapes signify spiritual good, which is the good of charity, n. 5117. That to shed blood is to offer violence to Divine Truth, n. 374, 1005, 4735, 5476, 9127. What is signified by blood and water going out of the Lord's side, n. 9127. What by the Lord's redeeming men by his blood, n. 10152.

218. OF BREAD. That bread, when mentioned in relation to the Lord, signifies the Divine Good of the Lord's Divine Love, and the reciprocal good of man who eats it, n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545. That bread involves and signifies all food in general, n. 2165, 6118. That food signifies every thing that nourishes the spiritual life of man, n. 4976, 5147, 5915, 6277, 8418. Thus bread signifies all food celestial and spiritual, n. 276, 680, 2165, 2177, 3478, 6118, 8410. Consequently every thing which proceeds out of the mouth of God,

according to the words of the Lord, Matth. iv. 4. n. 681. That bread in general signifies the good of love, n. 2165, 2177, 10686: The like is signified also by wheat, of which bread is made, n. 3941, 7605. That where bread and water are mentioned in the Word, they signify the good of love, and the truth of faith, n. 9323. That the breaking of bread was a representative of mutual love in the ancient churches, n. 5405. That spiritual food is science, intelligence, and wisdom, and consequently good and truth, the former being derived from the latter, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5656, 8562, 9003. And because they nourish the mind, n. 4459, 5293, 5576, 6277, 8418. That sustenance by means of food represents spiritual nourishment, and the influx of good and truth from the Lord, n. 4976, 5915, 6277.

That the shew-bread on the table in the tabernacle, signified the Divine Good of the Lord's Divine Love, n. 3478, 9545. That the meat-offerings made use of in the sacrifices, which were cakes and wafers, signified worship from the good of love, n. 4581, 10079, 10137. What the various meat-offerings signified in particular, n. 7978, 9992, 9993, 9994, 10079.

That the ancients, when they mentioned bread, understood all food in general, see Gen. xliii. 16, 31; Exod. xviii. 12; Judges xiii. 15, 16; 1 Sam. xiv. 28, 29; Chap. xx. 24, 27; 2 Sam. ix. 7, 10. 1 Kings iv. 22, 23; 2 Kings xxv. 29.

219. OF WINE. That wine, when mentioned with respect to the Lord, signifies the Divine Truth proceeding from his Divine Good, in like manner as blood, n. 1071, 1798, 6377. That wine in general signifies the good of charity, n. 6377. That new wine [* *mustum*] signifies truth from good in the natural man, n. 3580. That wine is called the blood of grapes, n. 6378. That a vineyard signifies the church with respect to truth, n. 9139, 3220. That the drink-

* The juice of grapes before it has undergone fermentation.

offering in the sacrifices, which was wine, signified spiritual good, which is holy truth, n. 1072. That the Lord only is holy, and hence that all sanctity is from him, n. 9229, 9680, 10359, 10360. That the Divine Truth proceeding from the Lord is what is called holy in the Word, n. 6788, 8302, 9229, 9820, 10361.

220. OF EATING AND DRINKING. That to eat signifies to be appropriated and conjoined by means of love and charity, n. 2187, 2343, 3168, 3513, 5643. That hence it signifies to be consociated, n. 8001. That to eat is predicated of the appropriation and conjunction of good, and to drink, of the appropriation and conjunction of truth, n. 3168, 3513, 3832, 9412. What eating together and drinking in the Lord's kingdom signifies, n. 3832. Hence it is, that to hunger and thirst, in the Word, signifies to desire good and truth from affection, n. 4958, 10227.

That the things here spoken of are understood by angels no otherwise than according to their internal or spiritual sense, because they are in the spiritual world, n. 10121. That hence a holy [principle] from heaven flows-in with the men of the church, when they receive the sacrament of the supper with sanctity, n. 6789. And that hence is effected conjunction with the Lord, n. 1519, 3464, 3735, 5915, 10521, 10522.

221. OF SACRIFICES. That burnt-offerings and sacrifices signified all things of worship from the good of love, and the truths of faith, n. 923, 6905, 8680, 8936, 10042. That burnt-offerings and sacrifices also signified divine celestial things, which are the internal things of the church, from whence worship is derived, n. 2180, 2805, 2807, 2830, 3519. With a variation and difference according to the varieties of worship, n. 2805, 6905, 8936. That therefore there were many kinds of sacrifices, and various processes to be observed in them, and also various beasts made use of, n. 2830, 9939, 9990. That the various things which they signified in general, may appear from an explication of the particulars by the internal sense, n. 10042. What the beasts which
were

were sacrificed signified in particular, n. 10042. That arcana of heaven are contained in the rituals and processes of the sacrifices, n. 10057. That in general they contained arcana respecting the glorification of the Lord's Human; and in a respective sense, the arcana of the regeneration and purification of man from evils and falses; wherefore they were prescribed for various sins, crimes, and purifications, n. 9990, 10022, 10042, 10053, 10057. What is signified by the imposition of hands on the beasts which were sacrificed, n. 10023. What by the inferior parts of the slain beasts being put under their superior parts, in the burnt-offerings, n. 10051. What by the meat-offerings that were offered at the same time, n. 10079. What by the drink-offering, n. 4581, 10137. What by the salt which was also used, n. 10300. What by the altar and all the particulars of it, n. 921, 2777, 2784, 2811, 2812, 4489, 4541, 8935, 8940, 9338, 9389, 9714, 9726,, 9963, 9964, 10028, 10123, 10151, 10242, 10245, 10344. What by the fire of the altar, n. 934, 6314, 6832. What by eating together of the things sacrificed, n. 2187, 8682. That sacrifices were not commanded, but charity and faith, thus that they were only permitted, shewn from the Word, n. 922, 2180. Why they were permitted, n. 2180, 2818.

That the burnt-offerings and sacrifices, which consisted of lambs, she-goats, sheep, kids, he-goats, heifers, and bullocks, were in one word called BREAD, is evident from the following passages: "And the priest shall burn it upon the altar, IT IS THE BREAD OF THE OFFERING MADE BY FIRE UNTO THE LORD," Lev. iii. 11. 16. "The sons of Aaron shall be holy unto their God, neither shall they profane the name of their God, for the offerings of Jehovah made by fire, the BREAD OF THEIR God they do offer. Thou shalt sanctify him therefore, for he offereth THE BREAD OF THY GOD. A man of the seed of Aaron, in whom there shall be a blemish, let him not approach to offer the BREAD OF HIS GOD," Lev. xxi. 6, 8, 17, 21. "Command the children of Israel and say unto them, " My

“ My offerings, MY BREAD, for the sacrifices made
 “ by fire for an odour of rest, ye shall observe, that ye
 “ offer it unto me in its stated time,” Num. xxviii. 2.
 “ He who shall have touched an unclean thing shall
 “ not eat of the sanctified things, but shall wash his
 “ flesh in water, and shall afterwards eat of the sanc-
 “ tified things, because it is HIS BREAD,” Lev. xxii.
 6, 7. “ Who offer upon my altar POLLUTED BREAD,”
 Malach. i. 7. This is the reason for what was said
 above, n. 214, namely, “ That the holy supper in-
 “ cludes and comprehends all the Divine worship
 “ instituted in the Israelitish church ; for the burnt-
 “ offerings and sacrifices in which the worship of
 “ that church principally consisted, were called in a
 “ single word, bread ; hence also the holy supper
 “ is the completion [or fullness] of that [representa-
 “ tive worship].”

From the whole of what has been observed, it may
 be seen what is understood by bread in John, “ Jesus
 “ said, Verily, verily I say unto you, Moses gave
 “ them not that BREAD FROM HEAVEN, but my
 “ Father giveth you the TRUE BREAD FROM HEA-
 “ VEN ; for THE BREAD OF GOD is He who came
 “ down from heaven, and giveth life unto the world.
 “ They said, Lord, evermore give us THIS BREAD ;
 “ Jesus said unto them, I AM THE BREAD OF LIFE,
 “ he that cometh to me shall never hunger, and he
 “ that believeth on me shall never thirst. He that
 “ believeth on me hath eternal life ; I AM THE BREAD
 “ OF LIFE. THIS IS THE BREAD which cometh down
 “ from heaven ; that he who eats of it shall not die : I
 “ AM THE LIVING BREAD, which cometh down from
 “ heaven, if any one shall eat OF THIS BREAD, he
 “ shall live to eternity,” vi. 31 to 35, and 47 to 51.
 From whence, and from what has been said above, it
 appears, that bread is all the good which proceeds
 from the Lord, for the Lord himself is in his own
 good : and thus that the bread and wine in the holy
 supper are all worship of the Lord from the good of
 love and faith.

222. To the above shall be added some particulars
 from the ARCANÆ CŒLESTIA, n. 9127. “ He who
 knows

knows nothing of the internal or spiritual sense of the Word, knows no other than that flesh and blood are understood by flesh and blood when they are mentioned in the Word; but the internal sense doth not treat of the life of the body, but of the life of the soul of man, that is, of his spiritual life, which he is to live to eternity; this life is described in the Word in its literal sense by such things as appertain to the life of the body, that is to say, by flesh and blood; and forasmuch as the spiritual life of man subsists by means of the good of love and the truth of faith, therefore the good of love is understood by flesh, and the truth of faith by blood, in the internal sense of the Word; these are what are understood by flesh and blood in heaven; and also by bread and wine; for by bread altogether the same is understood there as by flesh, and by wine altogether the same as by blood; but they who are not spiritual men, do not apprehend this; let such abide therefore in their own faith, only let them believe that in the holy supper and in the Word there is a holy [principle], because they are from the Lord; it may be they do not know where that holy [principle] resides, but let them who are endowed with any interior perception, consider whether flesh is understood by flesh, and blood by blood, in the following passages. In the Revelation, "I saw an angel standing in the sun, and he cried with a great voice, saying, unto all the birds that fly in the midst of the heaven, gather yourselves together to the supper of the great God, that ye may eat the flesh of kings and the flesh of captains of thousands, and the flesh of the mighty, and the flesh of horses and of them that sit on them, and the flesh of all freemen and servants, both small and great," xix. 17, 18; who can ever understand these words, unless he knows what is signified by flesh in the internal sense, what by kings, by captains, by the mighty, by horses, by them that sit on them, by freemen and servants. And in Ezekiel, "Thus saith the Lord Jehovih, say to every bird of heaven, and to every beast of the field, be gathered together

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“ gether and come ; gather yourselves from around
 “ upon my sacrifice that I sacrifice for you, a great
 “ sacrifice upon the mountains of Israel, that ye
 “ may eat flesh and drink blood ; ye shall eat the
 “ flesh of the mighty, and drink the blood of the
 “ princes of the earth ; and ye shall eat fat to satiety,
 “ and drink blood even to drunkenness, of my sacri-
 “ fice which I will sacrifice for you ; ye shall be sa-
 “ tiated upon my table, with horse, and with chariot,
 “ with the mighty man, and with every man of
 “ war ; so will I give my glory among the nations,”
 xxxix. 17, 18, 19, 20, 21. In this passage the sub-
 ject treated of is concerning the calling together of
 all to the kingdom of the Lord, and in particular
 concerning the establishment of the church with the
 Gentiles ; and by eating flesh and drinking blood, is
 signified to appropriate Divine Good and Divine Truth
 to themselves, thus the holy [principle] which pro-
 ceeds from the Lord's Divine Human ; who cannot
 see, that flesh is not here understood by flesh, nor
 blood by blood, as when it is said, that they should
 eat the flesh of the mighty, and drink the blood of
 the princes of the earth, and that they should drink
 blood even to drunkenness ; also that they should be
 satiated with horse, with chariot, with the mighty
 man, and with every man of war ? What is signified
 by the birds of heaven and the beasts of the field in
 the spiritual sense, may be seen in the Treatise on
 Heaven and Hell, n. 110, and in the notes therein.
 Let it now be considered what the Lord said concern-
 ing his flesh and his blood, in John, “ The bread
 “ which I will give, is my flesh : Verily, verily, I
 “ say unto you, except ye shall eat the flesh of the
 “ Son of Man, and shall drink his blood, ye will
 “ have no life in you ; whoso eateth my flesh and
 “ drinketh my blood, hath eternal life, and I will
 “ raise him up at the last day ; for my flesh is truly
 “ meat, and my blood is truly drink : he that eateth
 “ my flesh and drinketh my blood, abideth in Me,
 “ and I in him : this is the bread which cometh
 “ down from heaven,” vi. 50 to 58. That the flesh
 of the Lord is Divine Good, and his blood Divine
 A a Truth,

Truth, each from him, is evident from this circumstance, that these [principles] are what nourish the spiritual life of man; hence it is said, My flesh is truly meat, and my blood is truly drink; and inasmuch as man is conjoined to the Lord by means of Divine Good and Truth, it is therefore also said, He that eats my flesh and drinks my blood, shall have eternal life; and he abideth in me, and I in him; and in the former part of the same chapter, "Labour not for the meat which perisheth, but for that meat which abideth to eternal life," ver. 27. That to abide in the Lord is to be in love to him, the Lord himself teaches in John, chap. xv, 2 to 12,

Of the RESURRECTION.

123. **M**AN is so created, that as to his internal he cannot die; for he is capable of believing in God, and also of loving God, and thus of being conjoined to God by faith and love; and to be conjoined to God is to live to eternity.

224. This internal is with every man who is born; his external is that by means of which he brings into effect the things which are of faith and love. The internal is what is called the spirit, and the external is what is called the body. The external, which is called the body, is accommodated to uses in the natural world; this is rejected when man dies; but the internal, which is called the spirit, is accommodated to uses in the spiritual world; this does not die: this internal is then a good spirit and an angel, if the man had been good when in

in the world, but an evil spirit, if the man had been evil when in the world.

225. The spirit of man, after the death of the body, appears in the spiritual world in a human form, altogether as in the world; he enjoys also the faculty of seeing, of hearing, of speaking, of feeling, as in the world; and he is endowed with every faculty of thinking, of willing, and of acting, as in the world; in a word, he is a man as to all things and every particular, except that he is not encompassed with that gross body which he had in the world; he leaves that when he dies, nor does he ever re-assume it.

226. This continuation of life is what is understood by the resurrection. The reason why men believe that they are not to rise again before the last judgment, when also every visible object of the world is to perish, is because they have not understood the Word; and because sensual men place all their life in the body, and believe that unless this were to live again, it would be all over with the man.

227. The life of man after death is the life of his love and the life of his faith; hence such as his love and such as his faith had been, when he lived in the world, such his life remains to eternity; this is the life of hell, with those who have loved themselves and the world above all things, and the life of heaven, with those who have loved God above all things and their neighbour as themselves; the latter are they that have faith, but the former are they that have not faith. The life of heaven is what is called eternal life, and the life of hell is what is called spiritual death.

228. That man lives after death, is taught in the Word; as when it is said that God is not the

God of the dead, but of the living, Matt. xxii. 31: That Lazarus after death was taken up into heaven, but the rich man cast into hell, Luke xvi. 22, 23, and the following verses: That Abraham, Isaac, and Jacob, are in heaven, Matt. viii. 11; chap. xxii. 31, 32: Luke xx. 37, 38: That Jesus said to the thief, To-day shalt thou be with me in Paradise, Luke xxiii. 43.

EXTRACTS *from the Treatise on* HEAVEN *and* HELL.

229. **I**T is unnecessary here to adduce any thing from the ARCANAE CŒLESTIA concerning the resurrection and life of man after death, inasmuch as what relates thereto has been fully shewn in the TREATISE ON HEAVEN AND HELL, and may be seen therein under the following articles. I. That every man is a spirit as to his interiors, n. 432 to 444. II. Of man's resuscitation from the dead, and entrance into eternal life, n. 445 to 452. III. That after death man is in a perfect human form, n. 453 to 460. IV. That man after death retains every sense, and all the memory, thought, and affection, which he had in the world; and that he leaves nothing but his terrestrial body, n. 461 to 469. V. That the quality of man after death is such as his life had been in the world, n. 470 to 484. VI. That the delights of every one's life are turned into things corresponding thereto, n. 485 to 490. VII. Of the first state of man after death, n. 491 to 498. VIII. Of the second state of man after death, 499 to 511. IX. Of the third state of man after death, which is that of instruction for those that go to heaven, n. 512 to 520. X. That heaven and hell are from the human race, n. 311 to 317.

As

As to what relates to the last judgment, spoken of above at n. 226, see the small Treatise CONCERNING THE LAST JUDGMENT; AND THE DESTRUCTION OF BABYLON, from the beginning to the end; wherein it is shewn that it will not be attended with the destruction of the world.

Of HEAVEN *and* HELL.

230. **T**HERE are two things which constitute the life of man's spirit, love and faith; love constituting the life of his will, and faith the life of his understanding. The love of good and the faiths of truth thence derived, constitute the life of heaven; and the love of evil, and the faith of what is false thence derived, constitute the life of hell.

231. Love to the Lord and love towards our neighbour, constitute heaven; and so does faith so far as it has life from those loves; and forasmuch as each of those loves and the faith thence derived are from the Lord, it is evident from hence that the Lord constitutes heaven.

232. Heaven is with every one according to his reception of love and faith from the Lord; and they who receive heaven from the Lord, whilst they live in the world, come into heaven after death.

233. They who receive heaven from the Lord are they who have heaven in themselves; for heaven is in man; as the Lord also teaches; "They shall not say, the kingdom of God, lo it
" is

“ is here! or lo there! for behold the kingdom of God is in you,” Luke xvii. 21.

234. Heaven with man resides in his internal, thus in willing and thinking from love and faith, and thence in his external, which consists in acting and speaking from love and faith; but it does not reside in the external without being in the internal; for all hypocrites are capable of acting and speaking well, but not of willing well and thinking well.

235. When man comes into the other life, which takes place immediately after death, it is then manifest whether heaven is in him, but not whilst he lives in the world; for in the world the external appears and not the internal, but in the other life the internal is made manifest, because man then lives as to his spirit.

236. Eternal happiness, which is also called heavenly joy, is imparted to those who are in love and faith to the Lord from the Lord; that love and that faith have in them that joy; into which the man who has heaven in himself comes after death; in the mean time it lies stored up in his internal. In the heavens there is a communion of goods; the peace, the intelligence, the wisdom, and the happiness of all are communicated to every one therein: hence it appears how great peace, intelligence, wisdom, and happiness, are in heaven.

237. As love to the Lord, and love towards our neighbour, constitute the life of heaven with man, so the love of self and the love of the world, when they reign, constitute the life of hell with him, for these latter loves are opposite to the former; therefore they with whom the loves of self and of the world reign, are incapable of receiving
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any thing from heaven; but the things which they receive are from hell; for whatever a man loves and whatever he believes, is either from heaven or from hell.

338. They with whom the loves of self and of the world reign, do not know what heaven and the happiness of heaven are; and it appears incredible to them that happiness is given in any other loves than in those: when yet the happiness of heaven only enters, so far as those loves, as ends, are removed; the happiness which succeeds on their removal, is so great, that it exceeds all human comprehension.

239. The life of man cannot be changed after death, but remains then such as it had been [in the world]: for the whole spirit of man is such as his love is, and infernal love cannot be transcribed into heavenly love, because they are opposite; this is understood by the words of Abraham to the rich man in hell, "There is a great gulph between us and you, so that they who would pass to you cannot, neither can they pass from thence to us." Luke xvi. 26 Hence it is plain, that they who come into hell remain there to eternity, and they who come into heaven remain there to eternity.

240. **I**NASMUCH as the subject concerning heaven and hell has been treated of in a work by itself, and therein are also adduced what are contained in the *ARCANA CŒLESTIA* concerning them, it is therefore unnecessary here to add any thing further on the subject.

Of

Of the CHURCH.

241. **T**HAT which constitutes heaven with man, also constitutes the church; for as love and faith constitute heaven, so also love and faith constitute the church; hence from what has been said before concerning heaven, it is evident what the church is.

242. Where the Lord is acknowledged, and where the Word is, is called the church: for the essentials of the church are love and faith to the Lord from the Lord; and the Word teaches how man is to live, in order that he may receive love and faith from the Lord.

243. In order that there may be a church, there must be doctrine from the Word, since without doctrine the Word is not understood: but doctrine alone does not constitute the church with man, but a life according to it: whence it follows that faith alone does not constitute the church, but the life of faith, which is charity. Genuine doctrine is the doctrine of charity and of faith together, and not the doctrine of faith without that of charity; for the doctrine of charity and of faith together, is the doctrine of life, but not the doctrine of faith without the doctrine of charity.

244. They who are without the church, and still acknowledge one God, and live according to their religious [principle] in a certain charity towards their neighbour, are in communion with those who are of the church, for no one, who believes in God and lives well, is damned: hence it is evident that the church of the Lord is every where in the universal globe, although it is specifically

specifically where the Lord is acknowledged, and where the Word is.

245. Every one with whom the church is, is saved, but every one with whom the church is not, is condemned.

EXTRACTS *from the* ARCANA CŒLESTIA.

246. **T**HAT the church is specifically where the Word is, and where the Lord is thereby known, and thus where Divine Truths are revealed, n. 3857, 10761. But still that they are not of the church who are born where the Word is, and where the Lord is thereby known, but they who are regenerated by the Lord by means of truths from the Word, and these are they who live a life of charity, n. 6637, 10143, 10153, 10578, 10645, 10829. That they who are of the church, or in whom the church is, are in the affection of truth for the sake of truth, that is, they love truth because it is truth; they also explore from the Word whether the doctrinals of the church in which they were born are true, n. 5432, 6047. Otherwise the truth possessed by every one would be derived from another, and from his native soil, n. 6047.

That the church of the Lord is with all in the universal world who live in good according to their religious [principle] n. 3263, 6637, 10765. That all wherever they may be who live in good, and acknowledge one God, are accepted by the Lord and come into heaven; since all who are in good acknowledge the Lord, by reason that good is from the Lord, and the Lord is in good, n. 2589 to 2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256. That the universal church in the earths is before the Lord as one man,
 B E n. 7395

n. 7395, 9276. After the same manner as heaven, because the church is the heaven or the kingdom of the Lord on the earths, n. 2853, 2996, 2998, 3624 to 3649, 3636 to 3643, 3741 to 3745, 4625. But that the church, where the Lord is known and where the Word is, is as the heart and lungs in man in respect to the other parts of the body, which live from them as the fountains of their life. n. 637, 931, 2054, 2853. Hence it is, that unless there were a church in which the Word is, and where the Lord is thereby known, the human race could not be saved, n. 468, 637, 931, 4545, 10452. That the church is the basis of heaven, n. 4060.

That the church is internal and external, n. 1242, 6587, 9375, 9680, 10762. That the internal of the church is love to the Lord and charity towards our neighbour; cosequently, that they who are in the affection of good and truth from love to the Lord and from charity towards their neighbour, constitute the internal church; and that they who are in external worship from obedience and faith, constitute the external church, n. 1083, 1098, 4288, 6380, 6587, 7840, 8762. That to know truth and good, and to act from thence, is the external of the church, but to will and love truth and good, and to act from thence, is the internal of the church, n. 4899, 6775. That the internal of the church is in the worship of those who are of the external church, although in obscurity, n. 6775. That the internal and external church constitute one church, n. 409, 10762. That man has an internal and an external, an internal after the image of heaven, and an external after the image of the world; and that therefore, in order that the man may be a church, his external must act in unity with his internal, n. 3628, 4523, 4524, 6057, 6314, 9706, 10472. That the church is in the internal of man and at the same time in the external, but not in the external without being in the internal, n. 1795, 6581, 10691. That the internal of the church is according to truths and their quality, and according to their implantation in good by means of life, n. 1238.

That

That the church is in man as heaven is, and thus that the church in general consists of the men in whom the church is, n. 3884. In order that a church may exist, there must be the doctrine of life which is the doctrine of charity, n. 3445, 10763, 10764. That charity constitutes the church, and not faith separated from charity, n. 916. Consequently not the doctrine of faith separated from charity, but the doctrine of faith conjoined therewith, and a life conformable to it, n. 809, 1798, 1799, 1834, 1844, 4468, 4672, 4676, 4766, 5828, 6637. That the church is not with man, unless the truths of doctrine are implanted in the good of charity with him, thus in the life, n. 3310, 3963, 5826. That there is no church with man, if he is only in truths, which are termed matters of faith, n. 5826. How much good would be in the church, if charity were in the first place and faith in the second, n. 6269. And how much evil, if faith is in the first place, n. 6272. That in the ancient churches charity was the principal and essential of the church, n. 4680. That the church would be as heaven, if all had charity, n. 2385, 2853. That if good were the characteristic of the church, and not truth without good, thus if charity were its characteristic, and not faith separate, the church would be one, and differences with respect to the doctrinals of faith, and external worship, would be accounted as nothing, n. 1285, 1316, 2982, 3267, 3445, 3451.

That every church begins from charity, but declines therefrom in process of time, n. 494, 501, 1327, 3773, 4649. And thus to falses from evil, and at length to evils, n. 1834, 1835, 2910, 4683, 4689. A comparison of a church at its beginning and decline with the infancy and old age of man, n. 10134. And also with the rising and setting of the sun, n. 1837. Concerning the successive states of the christian church even to its last; wherein are explained the particulars which the Lord foretold concerning the consummation of the age and his coming, in Matthew, chap. xxiv. to the end, n. 3353 to 3356, 3486 to 3489, 3650 to 3655, 3571 to 3759, 3897 to 3901, 4057 to 4060, 4229 to 4231, 4332 to 4335, 4422 to 4424, 4635 to 4638, 4807

4807 to 4810, 4954 to 4959, 5063 to 5071. That the christian church is at this day in its last states, there being no faith therein because there is no charity, n. 3489, 4649. That the last judgment is the last time of the church, n. 2118, 3353, 4057, 4333, 4535. Of the vastation of the church, n. 407 to 411. That the consummation of the age and the coming of the Lord is the last time of the old church and the beginning of a new one, n. 2243, 4535, 10622. That when the old church is vastated, interior truths are revealed for the service of the new church which is then established, n. 3398, 3786. Concerning the establishment of the church with the Gentiles, n. 1366, 2986, 4747, 9256.

247. *Of the ancient churches.* That the first and most ancient church in this world was that which is described in the first chapters of Genesis, and that it was a celestial church, and the chief of all the rest, n. 607, 895, 920, 1121, 1122, 1123, 1124, 2896, 4493, 8891, 9942, 10545. Of the states of those in heaven who belonged thereto, n. 1114 to 1125. That they are in the highest degree of light, n. 1116, 1117. That there were various churches after the flood, called in one word the ancient church, concerning which, see n. 1125, 1126, 1127, 1327, 10355. Through how many kingdoms of Asia the ancient church was extended, 1238, 2385. The quality of the men of the ancient church, n. 609, 895. That the ancient church was a representative church, and that its representatives were collected into one by some men of the most ancient church, n. 519, 521, 2896. That the ancient church was in possession of a Word, but that it was afterwards lost, n. 2897. The quality of the ancient church when it began to decline, n. 1128. The difference between the ancient and most ancient churches, n. 597, 607, 640, 641, 765, 684, 895, 4493. That both of them existed in Canaan, and that hence were derived the representative significations of the places therein, n. 3686, 4447, 4454. Of the church that began from Eber, which was called the Hebrew church, n. 1238, 1241, 1343, 4516, 4517. The difference between the ancient and Hebrew churches, n. 1342, 4874. That Eber instituted
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sacrifices which were wholly unknown in the ancient churches, n. 1343. That the ancient churches accorded with the christian church as to internals, but not as to externals, n. 3478, 4489, 4772, 4904, 10149. That in the most ancient church there was immediate revelation, in the ancient church revelation by means of correspondences, in the Jewish church by a living voice, and in the christian church by means of the Word, n. 10355. That the Lord was the God of the most ancient church, and was called Jehovah, n. 1343, 6846. That the Lord is heaven, and that he is the church, n. 4766, 10125, 10151, 10157. That the divine of the Lord constitutes heaven, see the Treatise on HEAVEN and HELL, n. 7 to 12, and 78 to 86; and thus also the church, inasmuch as what constitutes heaven with man, constitutes also the church, as was shewn in the doctrine above.

248. *Of the Jewish Church, and of the Jews.* That the statutes, judgments, and laws, which were commanded in the Jewish church, were in part like those that were in the ancient church, n. 4449, 4834. In what respect the representative rites of the Jewish church differed from those of the ancient church, n. 4288, 10149. That a representative church was instituted with that nation, but that there was no church in that nation itself, n. 4899, 4912, 6304. That therefore with respect to that nation itself, it was the representative of a church, but not a church, 4281, 4288, 4311, 4500, 6304, 7048, 9320, 10396, 10526, 10531, 10698. That the Israelitish and Jewish nation was not elected, but only received, in order that it might represent a church, on account of the obstinacy with which their fathers and Moses demanded it, n. 4290, 4293, 7051, 7439, 10430, 10535, 10632. That their worship was merely external, without any internal worship, n. 1200, 3147, 3479, 8871. That they were entirely unacquainted with the internals of worship, and were not willing to know them, n. 301, 302, 303, 3479, 4429, 4433, 4680, 4844, 4897, 10396, 10401, 10407, 10694, 10701, 10707. In what manner they consider the internals of worship, of the church, and the Word, n. 4865. That their interiors were filthy, full of the loves of self and of
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the world, and of avarice, n. 3480, 9962, 10454 to 10457, 10462 to 10466, 10575. That on this account the internals of the church were not discovered to them, because they would have profaned them, n. 2520, 3398, 3480, 4289. That the Word is wholly shut to them, n. 3769. That they see the Word from without and not from within, n. 10549, 10550, 10551. That therefore their internal, when in worship, was shut, n. 8788, 8806, 9320, 9380, 9377, 9962, 10390, 10401, 10407, 10492, 10498, 10500, 10575, 10629, 10692. That that nation was also of such a quality, that they could be in a holy external, when the internal was shut, more than others, n. 4293, 4311, 4903, 9373, 9377, 9381. Their state at that time, n. 4311. That they are therefore also preserved unto this day, 3479. That their holy external was miraculously elevated by the Lord into heaven, and the interior things of worship, of the church, and the Word perceived thereby, n. 3480, 4309, 4311, 6304, 8588, 10492, 10500, 10602. That for this purpose they were forced by external means strictly to observe their rites in their external form, n. 3147, 4281, 10149. That because they were capable of being in a holy external without an internal, they were capable of representing the holy things of the church and heaven, n. 3479, 3881, 4208, 6306, 6588, 9377, 10430, 10500, 10570. That still those holy things did not affect them, n. 3479. That it is of no importance what is the quality of the person who represents, because the representation respects the thing represented, and not the person, n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8388, 8788, 8806.

That that nation was worse than other nations, with a description of their quality from the Word of each Testament, n. 4314, 4316, 4317, 4444, 4503, 4750, 4741, 4815, 4820, 4832, 5057, 5998, 7248, 8819, 9320, 10454 to 10547, 10462 to 10466. That the tribe of Judah was guilty of worse actions than the other tribes, n. 4815. How cruelly they treated the gentiles from a delight, n. 5057, 7248, 9320. That nation was idolatrous in heart, and worshipped other Gods more than other nations, n. 3732, 4208, 4444, 4825,

4825, 5998, 6877, 7401, 8301, 8871, 8882. That even their worship was idolatrous when considered with respect to that nation itself, because it was external without internal, n. 4281, 4825, 8871, 8882. That they worshipped Jehovah only as to the name, n. 6877, 10559, 10560, 10561, 10566. And only on account of the miracles, n. 4299. That they think erroneously, who believe that the Jews will be converted in the end of the church, and brought again into the land of Canaan, 4847, 7051, 8301. Many passages adduced from the Word concerning this matter, but which are to be understood according to the internal sense, thus differently from the sense of the letter, n. 7051. That the Word as to its external sense was changed on account of that nation, but not as to its internal sense, n. 10453, 10461, 10603, 10604. That Jehovah appeared unto them on Mount Sinai, according to their quality, in a consuming fire, a thick cloud, and smoke as of a furnace, n. 1861, 6832, 8814, 8819, 9434. That the Lord appears to every one according to his quality, as a vivifying and recreating fire to those who are in good, and as a consuming fire to those who are in evil, n. 934, 1861, 6832, 8814, 8819, 9434, 10551. That one origin of that nation was from a Canaanite, and the two others from scortation with a daughter-in-law, n. 1167, 4817, 4820, 4874, 4891, 4913. That by these origins it is signified of what kind their conjunction with the church was, namely, as conjunction with a Canaanite, and as scortation with a daughter-in-law, n. 4868, 4874, 4899, 4911, 4913. Of their state in the other life, n. 939, 940, 5057.

Since this nation, although of such a quality, represented the church; and because the Word was written among them and concerning them; therefore divine celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest. That by Judah in the internal sense, is signified the Lord as to celestial love, and his celestial kingdom, n. 3654, 3881, 5583, 5603, 5782, 6363. The prophecy of Israel concerning Judah explained, in which the Lord is treated of,
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Gen. xlix. 8 to 12. n. 6362 to 6382. That the tribe of Judah and Judea signify the celestial church, n. 3654, 6364. That the twelve tribes represented, and thence signified all the things of love and faith in the complex, n. 3858, 3926, 4060, 6335; consequently also heaven and the church, n. 6337, 6637, 7836, 7891. That they signify according to the order in which they are named, n. 3862, 3926, 3939, 4603, *seq.* 6637, 6640. That the twelve tribes were divided into two kingdoms, in order that the Jews might represent the celestial kingdom, and the Israelites the spiritual kingdom, n. 8770, 9320. That by the seed of Abraham, of Isaac, and of Jacob, are signified the goods and truths of the church, 3773, 10445.

Of the SACRED SCRIPTURE, or the WORD.

249. **W**ITHOUT a revelation from the Divine, man cannot know any thing concerning eternal life, nor even any thing concerning God, and still less any thing concerning love to and faith in him; for man is born into mere ignorance, and must therefore learn every thing from worldly things, from which he must form his understanding; for he is hereditarily born into every evil which proceeds from the love of self and of the world; the delights from thence prevail continually, and suggest such things as are diametrically contrary to the Divine, hence it is that man knows nothing concerning eternal life; wherefore there must necessarily be a revelation to communicate such knowlege.

250. That

250. That the evils of the love of self and of the world induce such ignorance concerning the things which relate to eternal life, appears manifestly from those within the church, who, although they know from revelation that there is a God, that there is a heaven and a hell, that there is eternal life, and that that life is to be acquired by means of the good of love and faith, still lapse into denial concerning those subjects, as well the learned as the unlearned. Hence it is further evident how great ignorance would prevail, if there were no revelation.

251. Since therefore man lives after death, and then lives to eternity, and a life awaits him according to his love and faith, it follows that the Divine, out of love towards the human race, has revealed such things as may lead to that life, and conduce to man's salvation. What the Divine has revealed, is with us the Word.

252. The Word, forasmuch as it is a revelation from the Divine, is divine in all and every particular part; for what is from the Divine cannot be otherwise. What is from the Divine, descends through the heavens even to man, wherefore in the heavens it is accommodated to the wisdom of the angels who are there, and on earth it is accommodated to the apprehension of the men who are there: wherefore in the Word there is an internal sense, which is spiritual, for the angels, and an external sense, which is natural, for men: hence it is that the conjunction of heaven with man, is effected by means of the Word.

253. No others understand the genuine sense of the Word, but they who are enlightened; and they only are enlightened who are in love to, and faith in, the Lord; for their interiors are elevated by the Lord into the light of heaven.

254. The Word in the letter cannot be understood, but by means of doctrine drawn from the Word by one who is enlightened ; for the literal sense thereof is accommodated to the apprehension even of simple men, wherefore doctrine drawn from the Word must be to them for a lamp.

EXTRACTS *from the* ARCANA CŒLESTIA.

255. **O**F *the Necessity and Excellency of the Word.* That from the light [*lumen*] of nature, nothing can be known concerning the Lord, concerning heaven and hell, concerning the life of man after death, and concerning the divine truths whereby man acquires spiritual and eternal life, n. 8944, 10318, 10319, 10320. That this may be manifest from hence, that many, and amongst them some who are learned, do not believe in such things, although they are born where the Word is, and are thereby instructed concerning them, n. 10319. That it was therefore necessary that there should be some revelation from heaven, because man was born for heaven, n. 1775. That therefore in every age there has been a revelation, n. 2895. Concerning the various kinds of revelation which have been successively made on this earth, n. 10355, 10632. That the most ancient people, who lived before the flood, and whose age was called the golden age, had immediate revelation, and thence divine truth was inscribed on their hearts, n. 2896. That in the ancient churches which were after the flood, there was a Word, both historical and prophetical, n. 2686, 2897 ; *concerning which churches see above*, n. 247. That its historical parts were called the Wars of Jehovah, and its propheti-
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cal parts, Enunciations, n. 2897. That that Word was like our Word, with respect to inspiration, n. 2897. That it is mentioned by Moses, n. 2686, 2897. But that that Word is lost, n. 2897. That there were also prophetic revelations with others, as appears from the prophecies of Balaam, n. 2898.

That the Word is divine in all and every particular part thereof, n. 639, 680, 10321, 10637. That the Word is divine and holy as to every iota and point, from experience, n. 1349. How it is explained at this day, that the Word as to every iota is inspired, n. 1886.

That the church is specifically where the Word is, and where the Lord is thereby known, and Divine Truths are revealed, n. 3857, 10761. But that it does not follow from thence, that they are of the church who are born where the Word is, and where the Lord is thereby known, but they who by means of truths from the Word are regenerated by the Lord, that is, who live according to the truths therein, thus who live a life of love and of faith, n. 6637, 10143, 10153, 10578, 10645, 10829.

256. *That the Word is not understood except by them who are enlightened.* That the human rational [principle] cannot apprehend divine things, nor even spiritual things, unless it is enlightened by the Lord, n. 2196, 2203, 2209, 2654. Thus that only they who are enlightened apprehend the Word, n. 10323. That the Lord enables those who are enlightened to understand truth, and to see how to reconcile those things in the Word which may appear to contradict each other, n. 9382, 10659. That the Word in the literal sense, is not consistent with itself, and sometimes appears contradictory, n. 9025. And that therefore by them who are not enlightened, it may be explained and strained so as to confirm any opinion or heresy whatever, and to patronise any worldly and corporeal love, n. 4783, 10399, 10401. That they are enlightened from the Word, who read it from the love of truth and good, but not they who read it from the love of fame, of gain, or of honour,

thus from the love of self, n. 9382, 10548 10549, 10550. That they are enlightened who are in the good of life, and thereby in the affection of truth, n. 8694. That they are enlightened whose internal is open, and who thus as to their internal man are capable of being elevated into the light of heaven, n. 10401, 10402, 10691, 10694. That illustration is an actual opening of the interiors of the mind, and elevation of them into the light of heaven, n. 10330. That a holy [principle] from the internal, that is through the internal from the Lord, flows-in with those who esteem the Word to be holy, though they themselves are ignorant thereof, n. 6789. That they are enlightened, and see truths in the Word, who are led by the Lord, but not those who are led by self, n. 10638. That they are led by the Lord who love truth because it is truth, who are they that love to live according to divine truths, n. 10578, 10645, 10829. That the Word is vivified with man, according to his life of love and faith, n. 1776. That those things which are from self-derived intelligence have no life in them, inasmuch as nothing good proceeds from the proprium of man, n. 8491, 8944. That they are incapable of illustration who have much confirmed themselves in false doctrine, n. 10640.

That it is the understanding which is enlightened, n. 6608, 9300. Because the understanding is the recipient of truth, n. 6242, 6608, 10659. That there are ideas concerning every doctrinal of the church, according to which the understanding of the subject depends, n. 3310, 3825. That a man's ideas, so long as he lives in the world, are natural, because he then thinks in the natural [principle], but that nevertheless spiritual ideas lie concealed therein, with those who are in the affection of truth for the sake of truth, n. 10236, 10240, 10550. That without ideas of any subject there is no perception, n. 3825. That our ideas concerning the things of faith are opened in the other life, and their quality is then seen by the angels, n. 1869, 3310, 5510, 6201, 8885. That therefore the Word is not understood except by a
rational

rational man ; for to believe any thing without having an idea of the subject, and without a rational view of it, is only to retain words in the memory, that are destitute of all life of perception and affection, which is not believing, n. 2553. That the literal sense of the Word is what is illustrated, n. 3619, 9824, 9905, 10548.

257. *That the Word cannot be understood but by means of doctrine from the Word.* That the doctrine of the church must be from the Word, n. 3464, 5402, 6832, 10763, 10765. That the Word without doctrine is not understood, n. 9025, 9409, 9424, 9430, 10324, 10431, 10582. That true doctrine is a lamp to those who read the Word, n. 10401. That genuine doctrine must be formed by those who are in illustration from the Lord, n. 2510, 2516, 2519, 2524, 10105. That the Word is rendered intelligible by means of doctrine formed by one who is enlightened, n. 10324. That they who are in illustration form doctrine for themselves from the Word, n. 9382, 10659. The difference between those who teach and learn from the doctrine of the church, and those who teach and learn only from the literal sense of the Word, described n. 9025. That they who abide in the literal sense of the Word, without doctrine, attain to no understanding concerning divine truths, n. 9409, 9410, 10582. That they fall into many errors, n. 10431. That they who are in the affection of truth for the sake of truth, when they arrive at adult age, and are capable of using their own understanding, do not simply abide in the doctrinals of their own church, but examine whether they are truths from the Word, n. 5402, 5432, 6047. That otherwise every man's truth would be derived from others, and from his native soil, whether he were born a Jew or a Greek, n. 6047. That nevertheless such things as are become matters of faith from the literal sense of the Word, ought not to be rejected until after a full view [or intuition], n. 9039.

That the true doctrine of the church is the doctrine of charity and faith, n. 2417, 4766, 10763, 10765.

10765. That the doctrine of faith doth not constitute the church, but the life of faith, which is charity, n. 809, 1798, 1799, 1834, 4468, 4677, 4766, 5826, 6637. That doctrinals are of no consequence unless the life be directed by them, n. 1515, 2049, 2116. That in the churches at this day, the doctrine of faith is taught, and not the doctrine of charity, the latter being degraded into a science which is called moral theology, n. 2417. That the church would be one, if men were acknowledged as members of the church according to their life, thus according to their charity, n. 1285, 1316, 2982, 3267, 3445, 3451, 3452. How much superior the doctrine of charity is to that of faith separate from charity, n. 4844. That they are in ignorance concerning heavenly things who do not know any thing concerning charity, n. 2435. Into how many errors they fall who only hold the doctrine of faith, and not that of charity at the same time, n. 2417, 2383, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623 to 7677, 7752 to 7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10555. That they who are only in the doctrine of faith, and not in the life of faith, which is charity, were formerly called uncircumcised, or Philistines, n. 3412, 3413, 8093. That the ancients held the doctrine of love to the Lord, and of charity towards their neighbour, and made the doctrine of faith subservient thereto, n. 2417, 3419, 4844, 4955.

That doctrine deduced from the Word by an enlightened person, may be afterwards confirmed by means of rational [arguments], and that thus it is more fully understood, and is corroborated, n. 2553, 2719, 2720, 3052, 3310, 6047. *See more on this subject at n. 51 above.* That they who are in faith separate from charity would have the doctrinals of the church implicitly believed, without any rational intuition, n. 3394.

That it is not the part of a wise man to confirm a dogma, but to see whether it is true before he confirms it, as is the case with them who are in illustration, n. 1017, 4741, 7012, 7680, 7950. That the light
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of confirmation is a natural light, and not spiritual, and may be given even with the evil, n. 8780. That all things, even falses, are capable of being confirmed so as to appear as truths, n. 2482, 2490, 5033, 6865, 8521.

258. *That in the Word there is a spiritual sense, which is called the internal sense.* That no one can know what the internal sense of the Word is, unless he know what correspondence is, n. 2895, 4322. That all and every thing, even to the most minute particulars, which are in the natural world, correspond to spiritual things, and thence are significative of them, n. 2890 to 2893, 2897 to 3003, 3212 to 3227. That the spiritual things to which natural things correspond assume another appearance in the natural [degree or principle], so that they are not distinguished, n. 1887, 2396, 8920. That scarcely any one knows at this day, where, or in what part of the Word, its divinity is seated, when nevertheless it is in its internal or spiritual sense, which at this day is not known even to exist, n. 2980, 4989. That the mystery (*mysticum*) of the Word is nothing else than what its internal or spiritual sense contains, which treats of the Lord, of his kingdom, and of the church, and not of the natural things which are in the world, n. 4923. That the prophetic parts of the Word are in many places unintelligible, and therefore of no use without the internal sense; illustrated by examples, n. 2608, 8020, 8398. As with respect to what is signified by the White Horse, mentioned in the Revelation, n. 2760, *seq.* What by the keys of the kingdom of the heavens that were given to Peter, see the Preface to the 22d Chapter of Genesis, n. 9410. What by the flesh, blood, bread, and wine, in the Holy Supper, and thus why it was instituted by the Lord, n. 8682. What by the prophecies of Jacob concerning his sons in the 49th chapter of Genesis, n. 6306, 6333 to 6465. What by many prophecies concerning Judah and Israel, which by no means tally with that people, nor in the literal sense have any coincidence with their history, n. 6331, 6361, 6415, 6438, 6444. Beside innumerable other instances, n. 2608.

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Of the spiritual or internal sense of the Word in general, n. 1767 to 1777, 1869 to 1879. That there is an internal sense in all and every particular part of the Word, n. 1143, 1984, 2135, 2333, 2395, 2495, 2619. That such things do not appear in the sense of the letter, but that nevertheless they are contained within it, n. 4442.

259. *That the internal sense of the Word is principally for the use of angels, and that it is also for the use of men.* In order that it may be known what the internal sense is, of what quality it is, and whence it is, it may here be observed in general, that speech and thought in heaven differ from speech and thought in the world; for in heaven they are spiritual, but in the world they are natural; wherefore whilst man is reading the Word, the angels who are with him perceive it spiritually, whilst men perceive it naturally; of consequence, the angels are in the internal sense, whilst men are in the external sense; nevertheless these two senses make one by correspondence.

That the Word is understood differently by the angels in the heavens than by men on earth, the angels perceiving the internal or spiritual sense, whilst men see only the external or natural sense, n. 1887, 2396. That the angels perceive the Word in its internal sense, and not in its external sense, proved from the experience of those who spake with me from heaven, whilst I was reading the Word, n. 1769, 1770, 1771, 1772. That the ideas and also the speech of the angels are spiritual, but the ideas and speech of men are natural; that therefore there is an internal sense, which is spiritual, for the use of the angels, illustrated by experience, n. 2333. That nevertheless the literal sense of the Word serves the spiritual ideas of the angels as a medium of conveyance, just as the words of speech do with men to convey the sense of the subject whereon they converse, n. 2143. That the things relating to the internal sense of the Word, are such as those which belong to the light of heaven, and are therefore adapted to the perception of angels, n. 2618, 2619, 2629, 3086. That the things which the angels perceive from the

Word are on this account precious to them, n. 2540, 2541, 2545, 2551. That the angels do not understand a single syllable of the letter of the Word, n. 64, 65, 1434, 1929. That they are unacquainted with the names of persons and places mentioned in the Word, n. 1434, 1888, 4442, 4480. That names cannot enter into heaven, nor be pronounced there, n. 1876, 1888. That all names mentioned in the Word signify things, and that in heaven they are changed into the ideas of the thing which they signify, n. 768, 1888, 4310, 4442, 5225, 5287, 10329. That the angels also think abstractedly from persons, n. 6613, 8343, 8985, 9007. How elegant the internal sense of the Word is, even where nothing but mere names occur, shewn by examples from the Word, n. 1224, 1888, 2395. That many names also in a series express one thing in the internal sense, n. 5905. That all numbers in the Word also signify things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3152, 4264, 6175, 9488, 9659, 10217, 10253. That spirits also perceive the Word in its internal sense, so far as their interiors are open to heaven, n. 1771. That the literal sense of the Word, which is natural, is changed instantly with the angels into the spiritual sense, because there is a correspondence between them, n. 5648. And that this is effected without their hearing or knowing what is contained in the literal or external sense, n. 10215. Thus that the literal or external sense is confined to man, and proceeds no further, n. 2015.

That there is an internal sense of the Word, and likewise an inmost or supreme sense, concerning which see n. 9407, 10604, 10614, 10627. That the spiritual angels, that is, those who belong to the spiritual kingdom of the Lord, perceive the Word in its internal sense, and that the celestial angels, that is, those who belong to the celestial kingdom of the Lord, perceive the Word in its inmost sense, n. 2157, 2275.

That the Word is for the use of men, and also for the use of angels, being accommodated to each, n. 7381, 8862, 10322. That the Word is the medium of union between heaven and earth, n. 2310, 3495, 9212, 9216,

9216, 9357. That the conjunction of heaven with man is effected by means of the Word, n. 9396, 9400, 9401, 10452. That therefore the Word is called a covenant, n. 9396. Because covenant signifies conjunction, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632. That there is an internal sense in the Word, in consequence of the Word's having descended from the Lord through the three heavens even to man, n. 2310, 6597. And that thereby it is accommodated to the angels of the three heavens, and also to men, n. 7381, 8862. Hence it is that the Word is Divine, n. 2980, 4989. And that it is holy, n. 10276. And that it is spiritual, n. 4480. And that it is divinely inspired, n. 9094. That this is the meaning of inspiration, n. 9094.

That man also, who is regenerate, is actually in the internal sense of the Word, although he knows it not, inasmuch as his internal man is open, which is endowed with spiritual perception, n. 10401. But that in this case the spiritual [principle] of the Word flows-in into natural ideas, and thus is presented naturally, because, while man lives in the world, he thinks in the natural [principle], n. 5614. That hence the light of truth, with them who are enlightened, is from their internal, that is, through their internal from the Lord, n. 10691, 10694. That also by the same way a holy [principle] flows-in with those who esteem the Word holy, n. 6789. Forasmuch as the regenerate man is actually in the internal sense of the Word, and in the sanctity thereof, notwithstanding his ignorance of it, that therefore after death he comes into it, and is no longer in the sense of the letter, n. 3226, 3342, 3343.

260. *That in the internal or spiritual sense of the Word are innumerable arcana.* That the Word in its internal sense contains innumerable things, which exceed human comprehension, n. 3085, 3086. That it also contains things inexplicable, n. 1965. Which are represented only to angels, and understood by them, n. 167. That the internal sense of the Word contains arcana of heaven, which relate to the Lord and his kingdom in the heavens and the earths, n. 1, 2,

2, 3, 4, 937. That those arcana do not appear in the sense of the letter, n. 937, 1502, 2161. That many things in the writings of the prophets, appear to be unconnected, which yet in their internal sense cohere in a regular and beautiful connection, n. 7153, 9022. That not a single word, nor even a single iota can be omitted in the literal sense of the Word, without an interruption in the internal sense, and that therefore, by the Divine Providence of the Lord, the Word has been preserved so entire as to every word and every point, n. 7933. That innumerable things are contained in every particular part of the Word, n. 6637, 6620, 8920. And in every expression, n. 1689. That there are innumerable things contained in the Lord's prayer, and in every part thereof, n. 6619. And in the precepts of the Decalogue; in the external sense of which, notwithstanding, some things are such as are known to every nation without revelation, n. 8867, 8900.

That in the Word, and particularly in the prophetic parts of it, two expressions are used that seem to signify the same thing, but that one expression has relation to good, and the other to truth; thus one relates to what is spiritual, the other to what is celestial, n. 683, 707, 2516, 8339. That in the Word good and truth are conjoined in a wonderful manner, and that that conjunction is apparent only to him who is acquainted with the internal sense, n. 10554. And thus that in the Word, and in every part thereof, there is a divine marriage, and a heavenly marriage, n. 683, 793, 801, 2173, 2516, 2712, 5138, 7022. That the divine marriage is the marriage of Divine Good and Divine Truth, thus it is the Lord, in whom alone that marriage exists, n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314. That by Jesus is signified Divine Good, and by Christ, Divine Truth, and by both, the divine marriage in heaven, which is the marriage of Divine Good and Divine Truth, n. 3004, 3005, 3009. That this marriage is in every part of the Word, in its internal sense; thus the Lord, as to Divine Good and Divine Truth, is in every part of the Word, n. 5502. That the marriage of good and truth

truth from the Lord in heaven and the church, is what is called the heavenly marriage, n. 2508, 2618, 2803, 3004, 3211, 3952, 6179. That therefore in this respect the Word is a kind of heaven, n. 2173, 10126. That heaven is compared in the Word to a marriage, on account of the marriage of good and truth therein, n. 2758, 3132, 4434, 4834.

That the internal sense is the essential doctrine of the church, n. 9025, 9430, 10401. That they who understand the Word according to the internal sense, understand the essential true doctrine of the church, inasmuch as the internal sense contains it, n. 9025, 9430, 10401. That the internal of the Word is also the internal of the church, and likewise the internal of worship, n. 10460. That the Word is the doctrine of love to the Lord, and of charity towards our neighbour, n. 3419, 3420.

That the Word in the letter is as a cloud, and that in the internal sense it is glory, see the Preface to the 18th chapter of Genesis, n. 5922, 6343, where this passage is explained, that "the Lord shall come in the clouds of heaven with glory." That a cloud in the Word signifies the Word in the literal sense, and that glory signifies the Word in the internal sense, see the Preface to the 18th chapter of Genesis, n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. That those things which are in the literal sense, respectively to those which are in the internal sense, are like rude projections round a polished optical cylinder, from which nevertheless is exhibited in the cylinder a beautiful image of a man, n. 1871. That in the other life, they who only allow and acknowledge the literal sense of the Word, are represented by a deformed old woman; but they who allow and acknowledge the internal sense, together with the literal sense, are represented by a virgin beautifully clothed, n. 1774. That the Word in its whole complex is an image of heaven, inasmuch as the Word is Divine Truth, and Divine Truth constitutes heaven; and inasmuch as heaven resembles one man, that therefore the Word is in that respect as an image of man, n. 1871. That heaven in one complex re-
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semples one man, may be seen in the work concerning HEAVEN AND HELL, n. 59 to 67. And that the Divine Truth proceeding from the Lord constitutes heaven, n. 126 to 140, 200 to 212. That the Word is beautifully and agreeably exhibited before the angels, n. 1767, 1768. That the literal sense is as the body, and that the internal sense is as the soul of that body, n. 8943. That of consequence the life of the Word is from its internal sense, n. 1405, 4857. That the Word is pure in the internal sense, and that it does not appear so in the literal sense, n. 2362, 2396. That the things which are in the literal sense of the Word are holy on account of their internal contents, n. 10126, 10728.

That the historical parts of the Word also contain an internal sense, but remote from the letter, n. 4989. Thus that the historical as well as the prophetical parts of the Word contain arcana of heaven, n. 755, 1659, 1709, 2310, 2333. That the angels do not perceive those parts historically, but spiritually, n. 6884. The reason why the interior arcana which are in the historical parts, are less evident to man than those that are in the prophetical parts, n. 2176, 6597.

The quality of the internal sense of the Word further shewn at n. 1756, 1984, 2004, 2663, 3035, 7089, 10604, 10614. And illustrated by comparisons, n. 1873.

261. *That the Word is written by correspondences, and thus by representatives.* That the Word, as to its literal sense, is written by mere correspondences, thus by such things as represent and signify the spiritual things which relate to heaven and the church, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899. That this was done for the sake of the internal sense, which is contained in every part, n. 2899. Thus for the sake of heaven, inasmuch as the inhabitants thereof do not understand the Word according to its literal sense, which is natural, but according to its internal sense, which is spiritual, n. 2899. That the Lord spake by correspondences, representatives, and significatives, because he spake from the Divine, n. 9049, 9063, 9086, 10126, 10728.

That

That thus the Lord spake, at the same time, before the world and before heaven, n. 2533, 4807, 9049, 9063, 9086. That the things which the Lord spake filled the universal heaven, n. 4637. That the historical parts of the Word are representative, and the expressions significative, n. 1540, 1659, 1709, 1783, 2687. That the Word could not be written in any other stile, consistently with its being the medium of communication and conjunction with the heavens, n. 2899, 6943, 9481. That they are in a great error, who despise the Word on account of the apparent simplicity and rudeness of its stile, and who fancy that they should receive the Word, if it were written in a different stile, n. 8783. That the mode and stile of writing, which prevailed amongst the most ancient people, was by representatives and significatives, n. 605, 1756, 9942. That the ancient wise men were delighted with the Word, because of the representatives and significatives therein, from experience, n. 2592, 2593. That if a man of the most ancient church had read the Word, he would have seen the things which are in the internal sense clearly, and those which are in the external sense obscurely, n. 449. That the sons of Jacob were brought into the land of Canaan, because all the places in that land, from the most ancient times, were made representative, n. 1585, 3686, 4441, 5136, 6516. And thus that the Word might there be written, in which those places were to be mentioned for the sake of the internal sense, n. 3686, 4447, 5136, 6516. But that nevertheless the Word, as to the external sense, was changed for the sake of that nation, but not as to the internal sense, n. 10453, 10461, 10603, 10604. In order that it may be known what the correspondences and representatives in the Word are, and what is their quality, something shall also be said concerning them.

That all things which correspond are likewise representative, and thereby significative, thus that correspondences and representatives are one, n. 2890, 2897, 2971, 2987, 2989, 2990, 3002, 3225. What correspondences and representations are, from experience and examples, n. 2703, 2987 to 3002, 3213 to 3226,

3226, 3337 to 3352, 3472 to 3485, 4218 to 4228, 9280. That the science of correspondences and representations was the chief science amongst the ancients, n. 3021, 3419, 4280, 4749, 4844, 4964, 4965, 6004, 7729, 10252. Especially amongst the people of the east, n. 5702, 6692, 7097, 7779, 9391, 10252, 10407; and in Egypt more than in other countries, n. 5702, 6692, 7097, 7779, 9391, 10407. Also amongst the gentiles, as in Greece and other places, n. 2762, 7729. But that at this day it is amongst the sciences which are lost, particularly in Europe, n. 2894, 2895, 2994, 3630, 3632, 3747, 3748, 3749, 4581, 4966, 10252. That nevertheless this science is more excellent than all other sciences, inasmuch as without it the Word cannot be understood, nor the signification of the rites of the Jewish church, which are recorded in the Word; neither can it be known what heaven is, nor what the spiritual [principle] is, nor in what manner a spiritual influx takes place into what is natural, with many other matters, n. 4280, *and in the places above cited*. That all the things which appear before angels and spirits, are representatives, according to correspondences, of such things as relate to love and faith, n. 1971, 3213 to 3226, 3457, 3475, 3485, 9481, 9574, 9576, 9577. That the heavens are full of representatives, n. 1521, 1532, 1619. That representatives are more beautiful, and more perfect, in proportion as they are more interiorly in the heavens, n. 3475. That representatives there are real appearances, inasmuch as they are derived from the light of heaven, which is the Divine Truth, and which is the very essential of the existence of all things, n. 3485.

The reason why all and singular the things which are in the spiritual world have representations in the natural world, is because what is internal assumes a suitable clothing in what is external, whereby it makes itself visible and apparent, n. 6275, 6284, 6299. Thus the end assumes a suitable clothing, that it may exist as the cause in an inferior sphere, and afterwards that it may exist as the effect in a sphere still more inferior; and when the end, by means of the cause, becomes the effect, it then becomes visible,
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or appears before the eyes, n. 5711. That this may be illustrated by the influx of the soul into the body, whereby the soul assumes a clothing of such things in the body, as may enable all the things which it thinks and wills, to appear and become visible; wherefore the thought, when it descends by influx into the body, is represented by such gestures and actions as correspond thereto, n. 2988. That the affections, which are of the mind, are manifestly represented in the face, by the various configurations of the countenance, so that they may be seen therein, n. 4791 to 4805, 5695. Hence it is evident, that all and singular the things of nature have in them a latent cause and end from the spiritual world, n. 3562, 5711. Inasmuch as those things which are in nature are the ultimate effects, within which are prior [or superior] things, n. 4240, 4939, 5051, 6275, 6284, 6299, 9216. That internal things are those which are represented, and external things those which represent, n. 4292.

Forasmuch as all the things in nature are representative of spiritual and celestial things, therefore, in the ancient times, there were churches, wherein all the externals, which were rituals, were representative; wherefore those churches were called representative churches, n. 519, 521, 2896. That the church founded amongst the children of Israel was a representative church, n. 1003, 2179, 10149. That all the rituals therein were external things which represented the internal things which are of heaven and the church, n. 4288, 4874. That representatives of the church and of worship ceased when the Lord came into the world, because the Lord opened the internal things of the church, and because all the externals of the church in a supreme sense regarded him, n. 4832.

262. *Of the literal or external sense of the Word.* That the literal sense of the Word is according to appearances in the world, n. 584, 926, 1719, 1720, 1832, 1874, 2242, 2520, 2533. And adapted to the capacity of the simple, n. 2533, 9049, 9063, 9086. That the Word in its literal sense is natural, n. 8783. Because

Because what is natural is the ultimate wherein spiritual and celestial things terminate, and upon which they rest, like a house upon its foundation; and that otherwise the internal sense of the Word without the external, would be like a house without a foundation, n. 9369, 9430, 9824, 10044, 10436. That the Word, because it is of such a quality, is the continent of a spiritual and celestial sense, n. 9407. And because it is of such a quality, that it is holy and divine in its literal sense as to all and singular the things therein, even to every iota, n. 639, 680, 1319, 1870, 9198, 10321, 10637. That the laws ordained for the children of Israel, notwithstanding their abrogation, are yet the Holy Word, on account of the internal sense which they contain, n. 9210, 9259, 9349. That amongst the laws, judgments and statutes, ordained in the Israelitish and Jewish church, which was a representative church, there are some which are still in force both in their external and internal sense; some which ought to be strictly observed in their external sense; some which may be of use, if people are disposed to observe them; and some which are altogether abrogated, n. 9349. That the Word is divine, even as to those which are abrogated, n. 10637.

What the quality of the Word is, as to the literal sense, if not understood at the same time as to the internal sense, or, which is the same thing, according to true doctrine from the Word, n. 10402. That innumerable heresies arise from the literal sense without the internal sense, or without true doctrine from the Word, n. 10401. That they who are in an external without an internal, cannot endure the interior things of the Word, n. 10694. That the Jews were of such a quality, and that they are also such at this day, n. 301, 302, 303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707.

263. *That the Lord is the Word.* That the Word in its inmost sense treats only of the Lord, and describes all the states of the glorification of his Human, that is, of its union with the Divine itself, and likewise all the states of the subjugation of the hells, and

of the ordination of all things therein and in the heavens, n. 2249, 7014. Thus that in that sense is described the Lord's whole life in the world, and that thereby the Lord is continually present with the angels, n. 2523. Consequently that the Lord alone is in the inmost of the Word, and that the divinity and sanctity of the Word is from thence, n. 1873, 9357. That by the Lord's saying that all the Scripture concerning him was fulfilled, is signified that all the things were fulfilled which are contained in the inmost sense, n. 7933.

That the Word signifies the Divine Truth, n. 4692, 5075, 9987. That the Lord is the Word because he is the Divine Truth, n. 2533. That the Lord is the Word also, because the Word is from him, and treats of him, n. 2859. And because it treats of the Lord alone in its inmost sense, thus because the Lord himself is therein, n. 1873, 9357. And because in all and singular the things of the Word there is a marriage of Divine Good and Divine Truth, n. 3004, 5502. That Jesus is Divine Good, and Christ Divine Truth, n. 3004, 3005, 3009. That Divine Truth is what alone is real, and that that in which Divine Truth is, which is from the Divine, is what alone is substantial, n. 5272, 6880, 7004, 8200. And inasmuch as Divine Truth proceeding from the Lord is light in heaven, and Divine Good is heat in heaven; and inasmuch as all things in heaven derive their existence from Divine Good and Divine Truth; and inasmuch as the natural World has its existence by [or through] heaven, or the spiritual world; it is plain that all things which were created, were created from the Divine Truth, or from the Word, according to these words in John, "In the beginning was the Word, and the Word was with God, and God was the Word, and by it were all things made which were made, AND THE WORD WAS MADE FLESH, n. 2803, 2884, 5272, 7830. Further particulars concerning the creation of all things by Divine Truth, consequently by the Lord, may be seen in the Treatise on HEAVEN AND HELL, n. 137: And more fully in the two articles therein, n. 116 to 125, and n. 126 to 140.

That

That the conjunction of the Lord with man is effected through the Word, by means of the internal sense, n. 10375. That conjunction is effected by all and singular the things of the Word, and that the Word is therefore to be admired above all other writings, n. 10632, 10633, 10634. That since the Word has been written, the Lord thereby speaks with men, n. 10290.

264. *Of those who are against the Word.* Of those who despise, mock at, blaspheme, and profane the Word, n. 1878. Their quality in the other life, n. 1761, 9222. That they may be compared to the viscous parts of the blood, n. 5719. What danger arises from profaning the Word, n. 571 to 582. How hurtful it is, if principles of the false, particularly those which favour the love of self and of the world, are confirmed by the Word, n. 589. That they who are in no affection of truth for the sake of truth, utterly reject the internal sense of the Word, and nauseate it, from experience, n. 5702. Of some in the other life, who have rejected the interior things of the Word, that they are deprived of rationality, n. 1879.

265. *Further particulars concerning the Word.* That the term WORD in the Hebrew tongue signifies various things, as speech, thought of the mind, every thing that has a real existence, and also any thing, n. 9987. That Word signifies Divine Truth and the Lord, n. 4692, 5075, 9987. That words signify truths, n. 4692, 5075; that they signify doctrinals, n. 1288. That the ten words signify all Divine Truths, n. 10688. That they signify things which really exist, n. 1785, 5075, 5272.

That in the Word, particularly in the prophetical parts, there are two expressions to signify one thing, and that the one has relation to good and the other to truth, which are thus conjoined, n. 683, 707, 5516, 8339. That it cannot be known what expression has relation to good, and what to truth, but from the internal sense of the Word, for there are proper words by which the things relating to good are expressed, and proper words by which the things relating to truth are expressed, n. 793, 801. And this so determinately

minately that it may be known merely from the words predicated, whether the subject treated of be good, or whether it be truth, n. 2722. That frequently also one expression implies a universal, and the other expression implies a certain specific particular of that universal, n. 2212. That there is a species of reciprocity in the Word, concerning which see n. 2240. That many things in the Word have also an opposite sense, n. 4816. That the internal sense proceeds regularly according to the subject predicated, n. 4502.

That they, who have been delighted with the Word, in the other life receive the heat of heaven, wherein is celestial love, according to the quality and quantity of their delight from love, n. 1773.

266. *Which are the books of the Word.* That the books of the Word are all those which have the internal sense; but that those books, which have not the internal sense, are not the Word. That the books of the Word in the Old Testament are, the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the prophets Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four evangelists, Matthew, Mark, Luke, John, and the Revelation. The rest have not the internal sense, n. 10325.

Of PROVIDENCE.

267. **T**HE government of the Lord in the heavens and in the earths is called Providence; and forasmuch as all the good of love and all the truth of faith, which give salvation, are from him, and nothing at all from man, it is hence evident that
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the Divine Providence of the Lord is in all and singular the things which conduce to the salvation of the human race: this the Lord thus teaches in John, "I am the way, the truth, and the life," xiv. 6; and in another place, "As the branch cannot bear fruit of itself, unless it shall abide in the vine, so neither can ye unless ye shall abide in me; except from me ye cannot do any thing," xv. 4, 5.

268. The Divine Providence of the Lord extends to the most singular things of the life of man; for there is only one fountain of life, which is the Lord, from whom we are, live, and act.

269. They who think from worldly things concerning the Divine Providence, conclude from them that it is only universal, and that singulars appertain to man; but they do not know the arcana of heaven, for they form their conclusions from the loves of self and of the world, and their pleasures; wherefore when they see the evil exalted to honours, and acquire wealth, more than the good, and that success attends them according to their artifices, they say in their heart, that this would not be the case, if the Divine Providence were in all things and singulars; but they do not consider that the Divine Providence does not regard that which briefly passes away, and ends with the life of man in the world, but that it regards that which remains to eternity, thus which has no end: what has no end, that Is; but what has an end, that respectively Is not: let him who is capable consider, whether a hundred thousand years be any thing to eternity, and he will perceive that it is not; what then are some years of life in the world?

270. Every

270. Every one who rightly considers it may know, that eminence and opulence in the world are not real divine blessings, notwithstanding man, from the pleasure he finds in them, calls them so; for they pass away, and also seduce many, and turn them away from heaven; but that eternal life, and its happiness, are real blessings which are from the Divine: this the Lord also teaches in Luke, "Make to yourselves a treasure that faileth not in the heavens, where the thief cometh not, nor the moth corrupteth; for where your treasure is, there will your heart be also."

271. The reason why success attends the evil according to their arts is, because it is according to divine order that every one should act what he acts from reason, and also from liberty, wherefore unless man were left to act from liberty according to his reason, and thus unless the arts which are thence derived were to succeed, man could by no means be disposed to receive eternal life, for this is insinuated when man is in liberty, and his reason is enlightened: for no one can be forced to good, forasmuch as nothing that is forced inheres with him, for it is not his own; that becomes a man's own, which is done from liberty according to his reason, and that is done from liberty which is done from the will or love, and the will or love is the man himself: if a man were forced to that which he does not will, his mind would continually incline to that which he does will: and besides, every one strives after what is forbidden, and this from a latent cause, because every one strives to be at liberty: whence it is plain, that unless man were kept in liberty, good could not be provided for him.

272. Te

272. To leave man from his own liberty also to think, to will, and, so far as the laws do not restrain him, to do, evil, is called permission.

273. To be led to felicities in the world by means of arts, appears to man as if it were from his own proper prudence, but still the Divine Providence incessantly accompanies by permitting and continually withdrawing from evil; but to be led to felicities in heaven is known and perceived to be not from man's own proper prudence, because it is from the Lord, and is effected of his Divine Providence by disposing and continually leading to good.

274. That this is the case, man cannot comprehend from the light of nature, for from that light he does not know the laws of divine order.

275. It is to be noted that there is providence, and prævidence [or foresight]; good is what is provided by the Lord, but evil is what is prævided [or foreseen]; the one must accompany the other, for what comes from man is nothing but evil, but what comes from the Lord is nothing but good.

EXTRACTS *from the* ARCANA CŒLESTIA.

FORASMUCH as all the good which is provided for man by the Lord flows-in by influx, therefore in the following Extracts those particulars which are contained in the Arcana Cœlestia concerning INFLUX shall be adduced: and forasmuch as the Lord provides all things according to divine order, therefore also those particulars shall be adduced which are contained in that work concerning ORDER.

276. *Of*

276. *Of Providence.* That providence is the government of the Lord in the heavens and in the earths, n. 10773. That the Lord, from providence, governs all things according to order, and thus that government according to order is providence, n. 1755, 2447. And that he governs all things either from will, or from leave, or from permission; and thus in various respects according to the quality appertaining to man, n. 1755, 2447, 3704, 9940. That providence acts invisibly, n. 5580. That most things which are done from providence appear to man as contingencies, n. 5508. That providence acts invisibly, in order that man may not be compelled to believe from visible things, and thus that his free-will may not be hurt; for unless man is at liberty he cannot be reformed, thus he cannot be saved, n. 1937, 1947, 2876, 2881, 3854, 5508, 5982, 6477, 8209, 8907, 9588, 10409, 10777. That the Divine Providence does not regard temporary things which soon pass away, but eternal things, n. 5264, 8717, 10776; illustrated, n. 6491. That they who do not comprehend this, believe opulence and eminence in the world to be the only objects of providence, and therefore call such things blessings from the Divine, when nevertheless they are not regarded as blessings by the Lord, but only as means conducive to the life of man in the world; but that those things are regarded by the Lord which conduce to man's eternal happiness, n. 10409, 10776. That they who are in the divine providence of the Lord, are led in all general and particular matters to eternal happiness, n. 8478, 8480. That they do not think or comprehend this, who ascribe all things to nature and man's own prudence, and nothing to the Divine, n. 6481, 10409, 10775.

That the divine providence of the Lord is not, as is believed in the world, universal only, and the particulars and singulars dependent on man's own proper prudence, n. 8717, 10775. That no universal is given but from and with singulars, because singulars taken together are called a universal, as particulars taken together are called a general, n. 1919, 6159, 6338, 6482, 6483, 6484. That a universal is of such a quality

lity as the singulars are of which it is formed, and with which it co-exists, 918, 1040, 6483, 8858. That the providence of the Lord is universal, because existing in the most singular things, n. 1919, 2694, 4329, 5122, 5904, 6058, 6481 to 6486, 6490, 7004, 7007, 8717, 10074; confirmed from heaven, n. 6486. That unless the divine providence of the Lord were universal, acting from and in the most singular things, nothing could subsist, n. 6338. That all things are disposed by it into order, and kept in order both in general and in particular, n. 6338. How the case herein is comparatively with that of a king on earth, n. 6482, 10800. That man's own proper prudence is as but a small speck of dirt in the universe, whilst the divine providence is respectively as the universe itself, n. 6485. That this can hardly be comprehended by men in the world, n. 8717, 10775, 10780. Because many fallacies assail them, and induce blindness, n. 6481. Of a certain person in the other life, who believed from confirmation in the world, that all things were dependant on man's own proper prudence, and nothing on the divine providence; and that the things appertaining to him appeared infernal, n. 6484.

The quality of the Lord's providence with respect to evils, n. 6481, 6495, 6574, 10777, 10779. That evils are governed by the Lord by means of the laws of permission, and that they are permitted for the sake of order, n. 8700, 10778. That the permission of evil by the Lord is not as of one who wills, but as of one who does not will, but who cannot bring aid on account of the urgency of the end, which is salvation, n. 7877. That to leave man from his own liberty to think and will evil, and, so far as the laws do not prevent him, to do it, is to permit, n. 10778. That without liberty, thus without this permission, man could not be reformed, thus could not be saved, may be seen in the doctrine of LIBERTY, n. 141 to 149 above.

That the Lord has providence and prævidence [or foresight,] and that the one does not exist without the other, n. 5195, 6489. That good is provided by

the Lord, and evil prævided [or foreseen,] n. 5155, 5195, 6489, 10781.

That there is no such thing as predestination or fate, n. 6487. That all are predestinated to heaven, and no one to hell, n. 6488. That man is under no absolute necessity from providence, but at perfect liberty, illustrated by comparison, n. 6487. That by the elect in the Word are understood they who are in the life of good, and in that of truth from thence, n. 3755, 3900, 5057, 5058. How it is to be understood that "God would deliver one man into another's hand," Exod. xxi. 13. n. 9010.

That fortune, which appears in the world wonderful in many circumstances, is an operation of divine providence in the ultimate of order, according to the quality of the state of man; and that this may afford a confirmation, that the divine providence is in the most singular of all things, n. 5049, 5179, 6493, 6494. That this operation is from the spiritual world, and that its variations are from thence; proved from experience, n. 5179, 6493, 6494.

277. *Of Influx.* Of the influx of heaven into the world, and of the influx of the soul into all things of the body, from experience, n. 6053 to 6058, 6189 to 6215, 6307 to 6327, 6466 to 6495, 6598 to 6626. That nothing exists of or from itself, but from what is prior to itself, thus all things from what is first, n. 4523, 4524, 6040, 6056. That as all things existed, they also subsist, because subsistence is perpetual existence, n. 2886, 2888, 3627, 3628, 3648, 4523, 4524, 6040, 6056. That influx takes place according to that order, n. 7270. Hence it is plain that all things subsist perpetually from the first esse, because they thence derive their existence, n. 4523, 4524, 6040, 6056. That the all of life flows-in from the first [source of it,] because it is thence derived, thus from the Lord, n. 3001, 3318, 3337, 3338, 3344, 3484, 3619, 3741, 3742, 3743, 4318, 4319, 4320, 4417, 4524, 4882, 5847, 5986, 6325, 6468, 6469, 6470, 6479, 9279, 10196. That every existere is from an esse, and that nothing can exist unless its esse be in it, n. 4523, 4524, 6040, 6056.

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That all things which a man thinks and wills flow-in into him; from experience, n. 904, 2886, 2887, 2888, 4151, 4319, 4320, 5846, 5848, 6189, 6191, 6194, 6197, 6198, 6199, 6213, 7147, 10219. That man's ability of examining things, and of thinking and forming analytical conclusions, is from influx, n. 1288, 4319, 4320. That man could not live one moment if the influx from the spiritual world were taken away from him; but that still man is in liberty, from experience, n. 2887, 5849, 5854, 6321. That the life which flows-in from the Lord, is varied according to man's state, and according to his reception of it, n. 2069, 5986, 6472, 7343. That with the evil, the good which flows-in from the Lord is turned into evil, and the truth into the false, from experience, n. 3643, 4632. That the good and truth, which continually flow-in from the Lord, are so far received, as evil and the false do not oppose their reception, n. 2411, 3142, 3147, 5828.

That all good flows-in from the Lord, and all evil from hell, n. 904, 4151. That at this day man believes all things to be in himself and to be from himself, when nevertheless he receives them by influx, and that he might know this from the tenet of the church, which maintains that all good is from heaven, and all evil from hell, n. 4249, 6193, 6206. But that if he would believe the reality of this matter, he would not appropriate evil to himself, but cast it back from himself into hell, neither would he make good his own, and thus would not claim any merit from it, n. 6206, 6324, 6325. How happy the state of man would then be, as he would view both good and evil from the interior from the Lord, n. 6325. That they who deny heaven, or know nothing about it, do not know that there is any influx from thence, n. 4322, 5649, 6193, 6479. What influx is, illustrated by comparisons, n. 6128, 6180, 9407.

That influx is spiritual, and not physical, thus that it is from the spiritual world into the natural, and not from the natural world into the spiritual, n. 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110, 9111. That spiritual influx passes through the internal man

into the external, and not contrarily, n. 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, 9380. Because the internal man is in the spiritual world, and the external in the natural, n. 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309, 9701 to 9709, 10156, 10472. That the appearance of influx passing from external into internal things, is a fallacy, n. 3721. That influx passes into man's rational [principles], and through these into things scientific, and not contrarily, n. 1495, 1707, 1940. What is the order of influx, n. 775, 880, 1096, 1495, 7270.

That there is an immediate influx from the Lord, and also a mediate influx through the spiritual world or heaven, n. 6063, 6307, 6472, 9682, 9483. That the immediate influx from the Lord enters into the most singular of all things, n. 6058, 6474 to 6478, 8717, 8728. Of the mediate influx of the Lord through heaven, n. 4067, 6982, 6985, 6996. That it is effected by means of the spirits and angels who are adjoined to man, n. 697, 5846 to 5866. That the Lord, by means of angels, flows-in into the ends from which, and for the sake of which, a man thinks, wills, and acts after such or such a manner, n. 1317, 1645, 5844, 5854. And thus into those things which are of conscience with man, n. 6207, 6213. But by means of spirits into the thoughts, and thence into the things of the memory, n. 4186, 5864, 5858, 6192, 6193, 6198, 6199, 6319. That this can with difficulty be believed by man, n. 6214. That the Lord flows-in into first [principles] and at the same time into ultimates, or into inmost [principles] and at the same time into extremes, and in what manner, n. 5147, 5150, 6473, 7004, 7007, 7270. That the influx of the Lord is into good with man, and by [or through] good into truth, and not contrarily, n. 5482, 5649, 6027, 8685, 8701, 10153. That good gives the faculty of receiving influx from the Lord, but not truth without good, n. 8321. That it is not what enters into the thought, but what enters into the will, that is hurtful, because this is appropriated to the man, n. 6308. That the divine [principle] is tacit and pacific in the supreme [principles], but that as
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it descends towards the inferior [principles] with man it becomes unpacific and tumultuous on account of the things therein being inordinate, n. 8823. The quality of the Lord's influx with the prophets, n. 6212.

That there is a common (or general) influx, which is described, n. 5850. That it is a continual effort of acting according to order, n. 6211. That this influx takes place into the lives of animals, n. 5850. And also into the subjects of the vegetable kingdom, n. 3648. That thought is formed into speech, and the will into gestures with man, according to this common (or general) influx, n. 5862, 5990, 6192, 6211.

278. *Of the influx of life with man in particular.* That there is one only fountain of life, from which all live both in heaven and in the world, n. 1954, 2021, 2536, 2658, 2886 to 2889, 3001, 3484, 3742, 5847, 6467. That this life is from the Lord alone, illustrated by various things, n. 2886 to 2889, 3344, 3484, 4319, 4320, 4524, 4882, 5986, 6325, 6468, 6469, 6470, 9276, 10196. That the Lord is life itself, may be seen in John i. 1, 4; chap. v. 26; chap. xiv. 6. That life from the Lord flows-in with angels, spirits, and men, in a wonderful manner, n. 2886 to 2889, 3337, 3338, 3484, 3742. That the Lord flows-in from his divine love, which is of such a quality, that it wills that what is its own should be another's, n. 3742, 4320. That all love is of such a quality, thus divine love infinitely more so, n. 1820, 1865, 2253, 6872. That hence life appears as if it were in man, and not as flowing-in, n. 3742, 4320. The reason why life appears as if it were in man, is also because the principal cause, which is life from the Lord, and the instrumental cause, which is the recipient form, act as one cause, which is felt in the instrumental, n. 6325. That the chief of the wisdom and intelligence of the angels consists in perceiving and knowing that the all of life is from the Lord, n. 4318. Concerning the joy of angels perceived and confirmed by their discourse to me, from the consideration, that they do not live from themselves, but from
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the Lord, n. 6469. That the evil are not willing to be convinced that life is received by influx, n. 3743. That doubts concerning the influx of life from the Lord cannot be removed, so long as fallacies, ignorance, and a negative [principle] prevail, n. 6479. That it is generally known in the church, that all good and truth is from heaven, that is, through heaven from the Lord, and that all evil and false is from hell; and yet the all of life hath relation to good and truth, and to evil and the false, insomuch that there is nothing of life without them, n. 2893, 4151. That the doctrinal tenets of the church derived from the Word teach the same thing, n. 4249. That nevertheless man does not believe that life flows-in, n. 4249. That if the communication and connexion with spirits and angels were taken away, man would instantly die, n. 2887. That it is evident from hence, that the all of life flows-in from the first esse of life, because nothing exists from itself, but from things prior to itself, thus all things and singulars exist from that which is first; and because every thing must subsist from the same source from which it first existed, inasmuch as subsistence is perpetual existence, n. 4523, 4524. That angels, spirits, and men, were created to receive life, thus that they are only forms recipient of life, n. 2021, 3001, 3318, 3344, 3484, 3742, 4151, 5114, 5986. That their forms are such as is the quality of their reception, n. 2888, 3001, 3484, 5847, 5986, 6467, 6472. That men, spirits, and angels, are therefore such as are their forms recipient of life from the Lord, n. 2888, 5847, 5986, 6467, 6472. That man is so created, that in his inmost [principles], and in the principles following in order, he is capable of receiving the Divine, and of being elevated to the Divine, and of being conjoined with the Divine by means of the good of love and the truths of faith, and that on this account he lives to eternity, which is not the case with beasts, n. 5114.

That life from the Lord flows-in also with the evil, thus also with those who are in hell, n. 2706, 3743, 4417, 10196. But that they turn good into evil and

truth into the false, and thus life into spiritual death, for such as the man is, such is his reception of life, n. 4319, 4320, 4417. That goods and truths from the Lord are also continually flowing-in with them, but that they either reject or suffocate, or pervert them, n. 3743. That they who are in evils, and from thence in falses, have not real life, and the quality of their life, n. 726, 4623, 4742, 10284, 10286.

279. *Of order.* That divine truth proceeding from the Lord is that from which order is, and that divine good is the essential of order, n. 1728, 2258, 8700, 8988. That the Lord is order, inasmuch as divine good and divine truth are from the Lord, yea, are the Lord, in the heavens and in the earths, n. 1919, 2011, 5110, 5703, 10336, 10619. That divine truths are the laws of order, n. 2247, 7995. That where order is, there the Lord is present, but that where order is not, there the Lord is not present, n. 5703. Inasmuch as divine truth is order, and divine good is the essential of order, that therefore all and singular the things in the universe have relation to good and truth, that they may be any thing, because they have relation to order, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. That good, as being the essential of order, disposes truths into order, and not *vice versa*, n. 3316, 3470, 4302, 5704, 5709, 6028, 6690. That the universal heaven, as to all the angelic societies, is arranged by the Lord according to his divine order, because the Divine of the Lord with the angels constitutes heaven, n. 3038, 7211, 9128, 9338, 10125, 10151, 10157. That hence the form of heaven is a form according to divine order, n. 4040 to 4043, 6607 to 9877.

That so far as man lives according to order, thus so far as he lives in good according to divine truths, which are the laws of order, so far is he a man, n. 4839. That so far as he thus lives, so far does he appear in the other life as a perfect and beautiful man, but so far as he does not thus live, so far does he appear as a monster, n. 4839, 6605, 6626. Hence it appears that all things of order are collected together in man, and that from creation he is divine order
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in a form, n. 4219, 4220, 4223, 4523, 4524, 5114, 5368, 6013, 6057, 6605, 6626, 9706, 10156, 10472. That every angel is in a human form in consequence of being a recipient of divine order from the Lord, which form is perfect and beautiful according to his reception, n. 322, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10177, 10594. That the angelic heaven in its whole complex is also in a human form, by reason that the universal heaven as to all the angelic societies therein, is disposed by the Lord according to divine order, n. 2996, 2998, 3624 to 3649, 3636 to 3643, 3741 to 3745, 4625. Hence it is evident, that it is the Divine Human from which all these things are derived, n. 2996, 2998, 3624 to 3649, 3741 to 3745. Hence also it follows, that the Lord is the only man, and that they are men who receive the Divine from him, n. 1894. That so far as they receive it, so far they are images of the Lord, n. 8547.

That man is not born into good and truth, but into evil and the false, thus not into divine order, but into what is contrary to order, and that on this account he is born into mere ignorance, and ought therefore necessarily to be born anew, that is regenerated, which is done by means of divine truths from the Lord, and by means of a life according to them, to the intent that he may be inaugurated into order, and thus become a man, n. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That when the Lord regenerates man, he disposes all things with him according to order, that is, according to the form of heaven, n. 5700, 6690, 9931, 10303. That the man who is led by the Lord, is led according to divine order, n. 8512. That the interiors which are of the mind are open into heaven, even to the Lord, with the man who is in divine order, but shut with him who is not in divine order, n. 8513. That so far as man lives according to order, so far he has intelligence and wisdom, n. 2592.

That the Lord governs the first and ultimate [principles] of order, and that he governs the first [principles] from the ultimates, and the ultimate [principles]

ples] from the first; and that thus he keeps all things in connection and order, n. 3702, 3739, 6040, 6056, 9828. Of successive order; and of the ultimate [principle] of order, in which things successive are together in their own order, n. 634, 3691, 4145, 5114, 5897, 6239, 6326, 6465, 8603, 9216, 9217, 9828, 9836, 10044, 10099, 10329, 10335.

That evils and falses are contrary to order, and that still they are governed by the Lord, not according to order, but from order, n. 4839, 7877, 10778. That evils and falses are governed by means of the laws of permission, and that this is for the sake of order, n. 7877, 8700, 10778. That what is contrary to divine order is impossible, as that a man who lives in evil can be saved from mercy alone, as likewise that the evil can be consociated with the good in the other life, and many other things, n. 8700.

Of the LORD.

280. **G**OD is one, who is the creator of the universe and the conservator of the universe; thus who is the God of heaven and the God of the earth.

281. There are two things which constitute the life of heaven with man, the good of love and the truth of faith; man has this life from God, and nothing at all [of it] from man; wherefore the primary [principle] of the church is, to acknowledge God, to believe in God, and to love him.

282. They who are born within the church
ought to acknowledge the Lord, his Divine and
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his Human, and to believe in him, and to love him; for from the Lord is all salvation: This the Lord teaches in John, "He who believeth in the Son hath eternal life, but he who believeth not the Son shall not see life, but the anger of God abideth with him," iii. 36. Again, "This is the will of him who sent me, that every one who seeth the Son, and believeth in him, should have eternal life, and I will resuscitate him in the last day," vi. 40. Again, "Jesus said, I am the resurrection and the life, he who believeth in me, although he dies, shall live; but every one who liveth and believeth in me, shall not die to eternity."

283. Wherefore they within the church who do not acknowlege the Lord, and his divinity, cannot be conjoined to God, and thus cannot have any lot with the angels in heaven; for no one can be conjoined to God but from the Lord and in the Lord. That no one can be conjoined to God but from the Lord, the Lord teaches in John, "No one hath ever seen God, the only-begotten Son, who is in the bosom of the Father, he hath shewn [him]," i. 20. Again, "Ye have never heard the voice of the Father, nor seen his shape," v. 37. Again, "No one knoweth the Father but the Son, and [he] to whom the Son shall be willing to reveal him," xi. 27. And again, "I am the way, the truth, and the life, no one cometh to the Father but by me," xiv. 6. The reason why no one can be conjoined to God but in the Lord, is because the Father is in him, and they are one, as he also teaches in John, "If ye know me ye know my Father also: he who seeth me seeth the Father; Philip, believest thou not that I am in the Father and the Father in me? believe me that I am in the Father and the Father
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ther in me," xiv. 7 to 11. And again, "The Father and I are one; that ye may know and believe that I am in the Father and the Father in me," x. 30, 38.

284. Forasmuch as the Father is in the Lord, and the Father and the Lord are one; and forasmuch as he ought to be believed in, and he that believes in him has eternal life; it is evident that the Lord is God. That the Lord is God, the Word also teaches, as in John, "In the beginning was the Word, and the Word was with God, and GOD WAS THE WORD; all things were made by him, and without him was not any thing made which was made; and THE WORD WAS MADE FLESH and dwelt amongst us, and we saw his glory, the glory as of the only-begotten of the Father," i. 1, 3, 14. In Isaiah, "A boy is born to us, a Son is given to us, on whose shoulder is the government, and his name shall be called God, Hero, THE FATHER OF ETERNITY, the Prince of Peace," ix. 5. Again, "A virgin shall conceive and bring forth, and his name shall be called GOD WITH US," vii. 14; Matthew i. 23. And in Jeremiah, "Behold the days shall come when I will raise up to David a just branch, who shall reign a king and shall prosper; and this is his name which they shall call him, JEHOVAH OUR JUSTICE," xxiii. 5, 6; chap. xxxiii. 15, 16.

285. All they who are of the church, and in light from heaven, see the Divine in the Lord; but they who are not in light from heaven see nothing but the human in the Lord; when yet the Divine and human are in him so united, that they are one; as the Lord also taught in another place in John, "Father, all mine are thine, and all thine mine," xvii. 10.

286. That the Lord was conceived from Jehovah the Father, and was thus God from conception, is known in the church; and also that he rose again with his whole body, for he left nothing in the sepulchre; of which he also afterwards confirmed the disciples, saying, "See my hands and my feet that it is I myself, feel me and see; for a spirit hath not flesh and bones as ye see me have," Luke xxiv. 39; and although he was a man as to the flesh and bones, still he entered through the closed doors, and after he had manifested himself became invisible, John xx. 19, 26; Luke xxiv. 3. The case is otherwise with every man, for man only rises again as to the spirit, and not as to the body; wherefore when he said, "that he is not as a spirit," he said that he is not as another man. Hence it is evident that the human in the Lord is also divine.

287. Every man has his esse of life, which is called his soul, from his father; the existence of life thence derived is what is called the body; hence the body is the effigy of its soul, for the soul, by means of the body, exercises the activities of its life at pleasure; hence it is that men are born into the likeness of their parents, and that families are distinguished from each other; from this circumstance it is evident what was the quality of the body or human of the Lord, viz. that it was as the Divine itself, which was the esse of his life, or the soul from the Father; wherefore he said, "He that seeth me, seeth the Father," John xiv. 9.

288. That the Divine and human of the Lord is one person, is agreeable to the faith received in the whole christian world, which is to this effect, "Although Christ is God and man, still he is not two,

two, but one Christ; yea he is altogether one and a single person; because as body and soul are one man, so God and man are one Christ;" see the Athanasian creed.

289. They who, respecting the Divinity, have an idea of three persons, cannot have an idea of one God; if with the mouth they say one, still they think three; but they who, respecting the Divinity, have an idea of three [principles] in one person, can have an idea of one God, and can say one God, and also think one God.

290. An idea of three [principles] in one person is attained, when it is thought that the Father is in the Lord, and that the holy spirit proceeds from him; there is then a trinity in the Lord, the Divine itself which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit.

291. Forasmuch as all the Divine is in the Lord, therefore he has all power in the heavens and in the earths; which he also says in John, "The Father hath given all things into the hands of the Son," iii. 35. Again, "The Father hath given to the Son power over all flesh," xvii. 2. In Matthew, "All things are delivered to me by the Father," xi. 27. Again, "All power is given to me in heaven and in earth, xxviii. 16. Such power is Divinity.

292. They who make the human of the Lord like the human of another man, do not think of his conception from the Divine itself, nor do they consider that the body of every one is the effigy of its soul. Neither do they reflect on his resurrection with the whole body: nor of his appearance at his transformation, when his face shone as the sun. Neither do they think, respect-
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ing those things which the Lord said concerning faith in him, concerning his unity with the Father, concerning his glorification, and concerning his power over heaven and earth, that these are Divine [attributes] and were said in relation to his human. Neither do they remember that the Lord is omnipresent also as to his human, Matthew xxviii. 20, although the faith of his omnipresence in the sacred supper is derived from this consideration; omnipresence is divine. Yea, perhaps they do not think that the Divine [principle] which is called the Holy Spirit, proceeds from his human; when yet it proceeds from his glorified human, for it is said, "The Holy Spirit was not yet, because Jesus was not yet glorified," John vii. 39.

293. The Lord came into the world that he might save the human race, who would otherwise have perished in eternal death; and he saved them by this, that he subjugated the hells, which infested every man coming into the world and going out of the world; and at the same time by this, that he glorified his human: for thus he can keep the hells in subjugation to eternity. The subjugation of the hells, and the glorification of his human at the same time, was effected by means of temptations admitted into the human which he had from the mother, and by continual victories therein. His passion on the cross was the last temptation and full victory.

294. That the Lord subjugated the hells, he himself teaches in John: when the passion of the cross was at hand, then Jesus said, "Now is the judgment of this world, *now the prince of this world shall be cast out*," xii. 27, 28, 31; again, "Have confidence, *I have overcome the world*," xvi.

xvi. 33. And in Isaiah, "Who is this that cometh from Edom, going on in the multitude of his strength, great to save; my own arm brought salvation to me; so he became to them for a saviour," lxiii. 1 to 20; chap. lix. 16 to 21. That he glorified his human, and that the passion of the cross was the last temptation and full victory, by means of which he glorified it, he teaches also in John, "After Judas went out, Jesus said, now is the Son of Man glorified, and God will glorify him in himself, and will immediately glorify him," xiii. 31, 32. Again, "Father the hour has come, glorify thy Son, that thy Son also may glorify thee," xvii. 1, 5. Again, "Now is my soul troubled, Father glorify thy name; and a voice came out from heaven, saying, I have both glorified it, and will glorify it again," xii. 27, 28. And in Luke, "Ought not Christ to suffer these things, and to enter into his glory," xxiv. 30. These words were said in relation to his passion: To glorify is to make divine. Hence now it is manifest that unless the Lord had come into the world, and been made a man, and in this manner had liberated from hell all those who believe in him and love him, no mortal could have been saved; this is understood by the saying, that without the Lord there is no salvation.

295. When the Lord fully glorified his human, he then put off the human from the mother, and put on the human from the Father, which is the Divine Human, wherefore he was then no longer the son of Mary.

296. The first and primary [principle] of the church is, to know and acknowledge its God; for without that knowlege and acknowledgement there is no conjunction; thus there is no conjunction

tion in the church without the acknowledgement of the Lord: this the Lord teaches in John, "He who believeth in the Son hath eternal life, but he who believeth not the Son shall not see life, but the anger of God abideth with him," iii. 36. And in another place, "Except ye believe that I am, ye shall die in your sins," viii. 24.

297. That there is a threefold principle [*trinum*] in the Lord, viz. the Divine itself, the Divine Human, and the Divine Proceeding, is an arcanum from heaven, and is revealed for those who shall be in the Holy Jerusalem.

EXTRACTS *from the* ARCANA CŒLESTIA.

298. **T**HAT *there was a divine [principle] in the Lord from his conception itself.* That the Lord had a divine [principle] from the Father, n. 4641, 4963, 5041, 5157, 6716, 10125. That the Lord alone had a divine seed, n. 1438. That his soul was Jehovah, n. 1999, 2004, 2005, 2018, 2025. That thus the inmost of the Lord was the Divine itself, the covering which was from the mother, n. 5041. That the Divine itself was the Lord's esse of life from which a human afterwards went forth, and became an existere from that esse, n. 3194, 3210, 10270, 10372.

299. *That the divinity of the Lord is to be acknowledged.* That within the church where the Word is and where the Lord is thereby known, the divinity of the Lord ought not to be denied, nor the holy proceeding from him, n. 2359. That they within the church, who do not acknowlege the Lord, have no conjunction with the Divine; which is not the case with those who are out of the church, n. 10205.

n. 10205. That it is an essential of the church to acknowledge the divinity of the Lord, and his union with the Father, n. 10083, 10112, 10370, 10728, 10730, 10816, 10817, 10818, 10820.

300. *That the Lord glorified his human in the world.* That the glorification of the Lord is largely treated of in the Word, n. 10828; and in the internal sense every where, n. 2249, 2523, 3245. That the Lord glorified his human not his Divine [principle], because this was glorified in itself, n. 10057. That the Lord came into the world in order that he might glorify his human, n. 3637, 4286, 9315. That the Lord glorified his human by means of the Divine, which was in him from conception, n. 4727. That the idea of the regeneration of man may give an idea of the glorification of the Lord's human, inasmuch as the Lord regenerates man in the same manner as he glorified his own human, n. 3043, 3138, 3212, 3296, 3490, 4402, 5688. Some of the arcana respecting the glorification of the Lord's human, n. 10057. That the Lord saved the human race by this, that he glorified his human, n. 1676, 4180. Concerning the Lord's state of glorification and humiliation, n. 1785, 1999, 2159, 6866. That glorification, when spoken of the Lord, is the union of his human with the Divine, and that to glorify is to make divine, n. 1603, 10053, 10828.

301. *That the Lord from his human subjugated the hells when he was in the world.* That the Lord, when he was in the world, subjugated all the hells, and that he then reduced all things to order both in the heavens and in the hells, n. 4075, 4286, 9937. That the Lord then delivered the spiritual world from the antediluvians, n. 1266. What quality they were of, 310, 311, 560, 562, 563, 570, 581, 607, 660, 805, 808, 1034, 1120, 1265 to 1272. That the Lord by means of the subjugation of the hells, and the glorification of his human at the same time, saved mankind, n. 4180, 10019, 10152, 10655, 10659, 10828.

302. *That the glorification of the Lord's human, and the subjugation of the hells, were effected by temptations.* That the Lord endured temptations infinitely

finitely more grievous than were ever endured by any other person, n. 1663, 1668, 1787, 2776, 2786, 2795, 2816, 4295, 9528. That the Lord fought therein from his divine love towards the human race, n. 1690, 1691, 1812, 1813, 1820. That the Lord's love was the salvation of the human race, n. 1820. That the hells fought against the love of the Lord, n. 1820. That the Lord alone, and from his own proper power, fought against the hells, and overcame them, n. 1692, 1813, 2816, 4295, 8273, 9937. That hereby the Lord alone became justice and merit, n. 1813, 2025, 2026, 2027, 9715, 9809, 10019. That the last temptation of the Lord was in the garden of Gethsemane, and upon the cross, at which time he gained a complete victory, by which he subjugated the hells, and at the same time glorified his human, n. 2276, 2803, 2813, 2814, 10655, 10659, 10829. That the Lord could not be tempted as to the Divine itself, n. 2795, 2803, 2813, 2814. That therefore he assumed an infirm human from the mother, into which he admitted temptations, n. 1414, 1444, 1573, 5041, 5157, 7193, 9315. That by means of temptations and victories he expelled all that was hereditary from the mother, and put off the human which he had from her, till at length he was no longer her son, n. 2159, 2574, 2649, 3036, 10829. That Jehovah who was in him, appeared in temptations as absent, and this so far as he was in the human from the mother, n. 1815. That this state was the Lord's state of humiliation, n. 1785, 1999, 2159, 6866. That the Lord, by means of temptations and victories, disposed all things in the heavens in order, n. 4287, 9397, 9528, 9937. That by the same means also he united his human with his Divine, that is he glorified his human, n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286, 4287, 9397, 9528, 9937.

303. *That the Lord's human, when he was in the world was divine truth.* That the Lord, when he was in the world made his human divine truth, from the divine good which was in him, n. 2803, 3194, 3195, 3210, 6716, 6864, 7014, 7499, 8127, 8724, 9199. That the Lord thus disposed all things with himself
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into a heavenly form, which is according to divine truth, n. 1928, 3633. Consequently, that heaven was then in the Lord, and the Lord was as heaven, n. 911, 1900, 1982, 3624 to 3631, 3634, 3884, 4041, 4279, 4523, 4524, 4525, 6013, 6057, 6690, 9279, 9632, 9931, 10303. That the Lord spake from divine truth itself, n. 8127. That therefore the Lord spake in the Word by correspondencies, n. 3131, 3472 to 3485, 8615, 10687. That hence the Lord is the Word, and is called the Word, which is divine truth, n. 2533, 2818, 2859, 2894, 3393, 3712. That in the Word the Son of Man signifies divine truth and the Father divine good, n. 2803, 3704, 7409, 8724, 9194. Because the Lord was divine truth, that he was divine wisdom, n. 2500, 2527. That the Lord alone had perception and thought from himself, and above all angelic perception and thought, n. 1904, 1914, 1915. That the divine truth could be tempted, but not the divine good, n. 2814.

304. *That the Lord united divine truth with divine good, thus his human with the Divine itself.* That the Lord was instructed as another man, n. 1457, 1461, 2523, 3030. That the Lord successively advanced to union with the Father, n. 1864, 2033, 2632, 3141, 4585, 7014, 10076. That so far as the Lord was united with the Father, so far he spake as with himself; but that at other times he spake with the Father as with another [person], n. 1745, 1999, 7058. That the Lord united his human with the Divine from his own proper power, n. 1666, 1749, 1753, 1813, 1921, 2025, 2026, 2523, 3141, 5005, 5045, 6716. That the Lord united the divine truth, which was himself, with the divine good, which was in himself, n. 10047, 10052, 10076. That the union was reciprocal, n. 2004, 10067. That the Lord, when he went out of the world, made his human divine good, n. 3194, 3210, 6864, 7499, 8724, 9199, 10076. That thus he came forth from the Father, and returned to the Father, n. 3194, 3210. That thus he became one with the Father, n. 2751, 3704, 4766. That the Lord, in his union with the Divine itself which was in him, re-
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garded the conjunction of himself with the human race, n. 2034. That since the unition, divine truth proceeds from the Lord, n. 3704, 3712, 3969, 4577, 5704, 7499, 8127, 8241, 9199, 9398. In what manner divine truth proceeds from the Lord, is illustrated at n. 7270, 9407.

That unless the Divine had been in the Lord's human from conception, the human could not have been united with the Divine itself, on account of the ardor of the infinite love in which the Divine itself is, n. 6849. That for this reason no angel can ever be united with the Divine itself, except at a distance, and by means of a veil or covering; for otherwise he would be consumed, n. 6849. That the divine love is of such a quality, n. 8644. Hence it may appear that the human of the Lord was not as the human of another man, n. 10125, 10826. That his union with the Father, from whom he had his soul, was not as a union between two [persons], but as that between the soul and the body, n. 3737, 10824. That the union subsisting between the Lord's human and the Divine is properly termed union, but that subsisting between man and the Divine is more properly called conjunction, n. 2021.

305. *That thus the Lord made his human Divine.* That the human of the Lord is Divine, because it was derived from the esse of the Father, which was the Lord's soul, illustrated by children partaking of their father's likeness, n. 10270, 10372, 10823. And because it was derived from the divine love which was in him, n. 6872. That every man is such as his love is, and that he is his own love, n. 6872, 10177, 10284. That the Lord was divine love, n. 2077, 2253. That the Lord made all his human, both internal and external, divine, n. 1603, 1815, 1902, 1926, 2093, 2803. That therefore he rose again as to the whole body, differently from any man, n. 1729, 2083, 5078, 10825. That the Lord's human is Divine, is acknowledged by the omnipresence of his human in the sacred supper, 2343, 2359. And that it is evident from his transformation before the three disciples,

disciples, n. 3212. And likewise from the Word, n. 10154. And that he is there called Jehovah, n. 1603, 1736, 1815, 1902, 2921, 3035, 5110, 6303, 6281, 8864, 9194, 9315. That in the literal sense of the Word there is a distinction made between the Father and the Son, or Jehovah and the Lord, but not in the internal sense, in which the angels are, n. 3035. That the christian world does not acknowledge the human of the Lord to be divine, in consequence of a decree passed by a council in favour of the Pope, that he might be acknowledged as the Lord's vicar; proved from conversation with them in another life, n. 4738.

That the divine human from eternity was the divine truth in heaven, thus the divine existere, which was afterwards made in the Lord the divine esse, from which the divine existere in heaven [then proceeded], n. 3061, 6280, 6880, 10579. The state of heaven previously described, n. 6371, 6372, 6373. That the Divine was not perceptible, and therefore not capable of being received, until it passed through heaven, n. 6982, 6996, 7004. That the Lord from eternity, was the divine truth in heaven, n. 2803, 3195, 3704. That this is the Son of God born from eternity, n. 2628, 2798.

That in heaven no other Divine is perceived but the Divine Human, n. 6475, 9303, 9267, 10067. That the most ancient people could not worship the infinite esse, but the infinite existere, which is the Divine Human, n. 4687, 5321. That the ancients acknowledged the Divinity, because it appeared in a human form, and that this was the Divine Human, n. 5110, 5663, 6846, 10737. That the inhabitants of all the earths adore the Divinity under a human form, and that they rejoice when they hear that God actually became a man, n. 6700, 8541 to 8547, 9361, 10736, 10737, 10738. *See also the little work on the Earths in our Solar System, and in the Starry Heaven.* That God cannot be thought of but in a human form, and that what is incomprehensible can be the object of no idea, n. 9359, 9972. That man can worship what he has some idea of,
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but not what he has no idea of, n. 4733, 5110, 5633, 7211, 9267, 10667. That therefore the Divinity is worshipped under a human form by most nations in the universal globe, and that this is through an influx from heaven, n. 10159. That all who are in good as to life, when they think of the Lord, think of a Divine Human, but not of the human separated from the Divine, n. 2326, 4724, 4731, 4766, 8878, 9193, 9198. That they in the church at this day who are in evil as to life, and they who are in faith separate from charity, think of the human of the Lord without the Divine, and also that they do not comprehend what the Divine Human is, and the causes thereof, n. 3212, 3241, 4689, 4692, 4724, 4731, 5321, 6372, 8878, 9193, 9198.

306. *That there is a Trinity [or threefold principle] in the Lord.* That christians were examined in the other life concerning the idea they entertained of one God, and it was found that they entertained an idea of three Gods, n. 2329, 5256, 10736, 10737, 10738, 10821. That a divine trinity (*trinum*) may be conceived in one person, and thus one God, but not in three persons, n. 10738, 10821, 10824. That the trinity in one person, that is, in the Lord, is the Divine itself, which is called the Father, the Divine Human, which is called the Son, and the Divine proceeding, which is called the Holy Spirit; and that thus the trinity is one, n. 2149, 2156, 2288, 2321, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823. That a divine trinity in the Lord is acknowledged in heaven, n. 14, 15, 1729, 2005, 5256, 9303. That the Lord is one with the Father, thus he is the Divine itself, and the Divine Human, n. 1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736, 4706. That his divine proceeding is also his Divine in heaven, which is called the Holy Spirit, n. 3969, 4673, 6788, 6993, 7499, 8127, 8302, 9199, 9228, 9229, 9270, 9407, 9818, 9820, 10330. That therefore the Lord is the alone and only God. n. 1607, 2149, 2156, 2329, 2447, 2751, 3194, 3704, 3712, 3939, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7091, 7182, 7209, 8241, 8724, 8763, 8864, 8865, 9194, 9303.

307. *Of*

307. *Of the Lord in heaven.* That the Lord appears in heaven both as the sun and as the moon; as the sun, to those who are in the celestial kingdom, and as the moon, to those who are in the spiritual kingdom, n. 1053, 1521, 1529, 1530, 1531, 3636, 3643, 4321, 5097, 7078, 7083, 7173, 7270, 8812, 10809. That the light which proceeds from the Lord as the sun is divine truth, from which the angels derive all their wisdom and intelligence, n. 1053, 1521 to 1533, 2776, 3138, 3195, 3222, 3223, 3225, 3399, 3341, 3636, 3643, 3993, 4180, 4302, 4415, 5400, 9399, 9407, 9548, 9571, 9684. And that the heat which proceeds from the Lord as the sun, is divine good, from which the angels derive their love, n. 3338, 3636, 3643, 5215. That the Divine of the Lord itself is far above his Divine in heaven, n. 7270, 8760. That divine truth is not in the Lord, but that it proceeds from the Lord, as light is not in the sun, but proceeds from the sun, n. 3969. That in the Lord is esse, and from the Lord is existere, n. 3938. That the Lord is the common center to which all the angels in heaven turn themselves, n. 3633, 9828, 10130, 10189. That nevertheless the angels do not turn themselves to the Lord, but the Lord turns them to himself, n. 10189: because the angels are not present with the Lord, but the Lord is present with the angels, n. 9415. That the Lord's presence with the angels is according to their reception of the good of love and charity from him, n. 904, 4198, 4206, 4211, 4320, 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10811. That the Lord is present with all in heaven, and also in hell, n. 2766. That the Lord from his divine love wisheth to draw all men to himself into heaven, n. 6645. That the Lord is in a continual endeavour at conjunction with man, but that his influx and conjunction are impeded by the loves of man's proprium, n. 2041, 2053, 2411, 5696.

That the Divine Human of the Lord flows-in into heaven, and constitutes heaven, and that there is no conjunction with the Divine itself in heaven, but with the Divine Human, n. 3038, 4211, 4724, 5633. And
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that the Divine Human flows-in with men out of heaven and through heaven, n. 1925. That the Lord is the all of heaven, and that he is the life of heaven, n. 7211, 9128. That the Lord dwells with the angels in that which is his own, n. 9338, 10125, 10151, 10157. Hence they who are in heaven are in the Lord, n. 3637, 3638. That heaven corresponds to the Divine Human of the Lord, and that man, as to all and singular the things belonging to him, corresponds to heaven, whence heaven collectively is as one man, and is therefore called the grand man, n. 2948, 2996, 3624 to 3629, 3636 to 3643, 3741 to 3745, 4625. That the Lord is the only man, and that they only are men who receive the Divine from him, n. 1894. That so far as they receive the Divine, so far they become images of the Lord, n. 8547. That the angels are forms of love and charity in a human form, and that this is from the Lord, n. 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177.

308. *That all good and truth are from the Lord.* That the Lord is good itself and truth itself, n. 2011, 5110, 10336, 10619. That all good and truth, consequently all peace, innocence, love, charity, and faith, are from the Lord, n. 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904. And that all wisdom and intelligence are from him, n. 109, 112, 121, 124. That nothing but good comes from the Lord, but that the evil turn the good which is from the Lord into evil, n. 7643, 7679, 7710, 8632. That the angels know that all good and truth are from the Lord, but that the evil, are not willing to know this, n. 6193, 9128. That angels at the presence of the Lord, are more in good, but infernals, at the presence of the Lord, are more in evil, n. 7989. That the evil cast themselves into hell at the mere presence of the Lord, n. 8137, 8266. That the Lord judges all from good, n. 2335. That the Lord regards all from mercy, n. 223. That the Lord is never angry with any one, nor does evil to any one, and does not send any one to hell, n. 245, 1683, 2335, 8632. In what sense those parts of the Word are to be understood, where it is said, that Jehovah or the Lord, is angry, that

that he killeth, that he casteth into hell, and other things of the like nature, n. 592, 696, 1093, 1874, 1875, 2395, 2447, 3605, 3607, 3614, 6073, 6997.

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stood, that the Lord intercedes for mankind, n. 2250, 8573, 8705. How it is to be understood, that without the Lord there is no salvation, n. 10828. That salvation is not effected by looking to the Father, or by praying him to have mercy for the sake of his Son; for the Lord saith, "I am the way, the truth, and the life; no one cometh to the Father but by me," John xiv. 6. n. 2854. The contradictions which are involved in the received faith, that the Lord reconciled the human race to the Father, by means of the passion of the cross, n. 10659. That the coming of the Lord is his presence in the Word, n. 3900, 4060. That the Lord does not desire glory from man for the sake of himself, but for the sake of man's salvation, n. 5957, 10646. That wherever the name Lord occurs in the Word, it signifies divine good, n. 4973, 9167, 9194. That where the name Christ occurs, it signifies divine truth, n. 3003, 3004, 3005, 3009.

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311. **T**HERE are two things which ought to be in order amongst men, *viz.* the things which are of heaven, and the things which are of the world: the things which are of heaven are called ecclesiastical, those which are of the world are called civil.

312. Order cannot be maintained in the world without governors, who are to observe all things which

which are done according to order, and which are done contrary to order; and who are to reward those who live according to order, and to punish those who live contrary to order. If this is not done, the human race must perish; for the will to command others, and to possess the goods of others, is hereditarily connate with every one, whence proceed enmities, envyings, hatreds, revenges, deceits, cruelties, and many other evils: wherefore unless men were kept under restraint by the laws, and by rewards suited to their loves, which are honours and gains for those who do good things; and by punishments contrary to those loves, which are the loss of honour, of possessions, and of life, for those who do evil things; the human race would perish.

313. There must therefore be governors to keep the assemblages of men in order, who should be persons skilled in the laws, wise, and men who fear God. There must also be order amongst the governors, lest any one, from caprice or inadvertence, should permit evils which are against order, and thereby destroy it; which is guarded against when there are superior and inferior governors, amongst whom there is subordination.

314. Governors over those things amongst men which relate to heaven, or over ecclesiastical matters, are called priests, and their office is called the priesthood. But governors over those things amongst men which relate to the world, or over civil concerns, are called magistrates, and their chief, where such a form of government prevails, is called the king.

315. With respect to the priests, they ought to teach men the way to heaven, and also to lead them; they ought to teach them according to the doctrine of their church derived from the Word, and they ought to lead them to live according to it. Priests who teach truths, and thereby lead to the good of life, and so to the Lord, are the good shepherds of the sheep; but they who only teach, and do not lead to the good of life, and so to the Lord, are the evil shepherds.

316. Priests ought not to claim to themselves any power over the souls of men, inasmuch as they do not know in what state the interiors of a man are; still less ought they to claim the power of opening and shutting heaven, since that power belongs to the Lord alone.

317. Dignity and honour ought to be paid to priests on account of the sanctity of their office; but they who are wise give the honour to the Lord, from whom all sanctity is derived, and not to themselves; but they who are not wise, attribute the honour to themselves, whereby they take it from the Lord. They who attribute honour to themselves, on account of the sanctity of their office, prefer honour and gain to the salvation of souls, which they ought to provide for; but they who give the honour to the Lord, and not to themselves, prefer the salvation of souls to honour and gain. The honour of any employment is not in the person, but is adjoined to him according to the dignity of the thing which he administers; and what is adjoined does not belong to the person himself, and is also separated from him with the employment. All personal

sonal honour is the honour of wisdom and the fear of the Lord.

318. Priests ought to teach the people, and to lead them by means of truths to the good of life, but still they ought to force no one, since no one can be forced to believe contrary to what he thinks from his heart to be truth; he who believes otherwise than the priest, and makes no disturbance, ought to be left in peace; but he who makes disturbance ought to be separated; for this also is agreeable to order, for the sake of which the priesthood is established.

319. As priests are appointed to administer those things which relate to the divine law and worship, so kings and magistrates are appointed to administer those things which relate to civil law and judgment.

320. Forasmuch as the king alone cannot administer all things, therefore there are governors under him, to each of whom a province is given to administer, where the administration of the king cannot be extended. These governors taken collectively constitute the royalty, but the king himself is the chief.

321. Royalty itself is not in the person, but is adjoined to the person: the king who believes that royalty is in his own person, and the governor who believes that the dignity of government is in his own person, is not wise.

322. Royalty consists in administering according to the laws of the realm, and in judging according thereto from justice: the king who regards the laws as above himself, is wise, and he who regards himself as above the laws, is not wise; the king, who regards the laws as above himself, places royalty in the law, and the law has do-
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minion over him, for he knows that the law is justice, and that all justice which is justice, is divine: but he who regards himself as above the laws, places royalty in himself, and either believes himself to be the law, or the law, which is justice, to be derived from himself; hence he arrogates to himself that which is divine, to which nevertheless he ought to be in subjection.

323. The law, which is justice, ought to be enacted in the realm by persons skilled in the law, wise, and men who fear God; and the king and his subjects ought afterwards to live according to it: the king who lives according to the law so enacted, and therein sets an example to his subjects, is truly a king.

324. A king who has absolute power, and believes that his subjects are such slaves that he has a right to their possessions and lives, and exercises such a right, is not a king but a tyrant.

325. The king ought to be obeyed according to the laws of the realm, and by no means to be injured either by word or deed; for the public security depends thereon.

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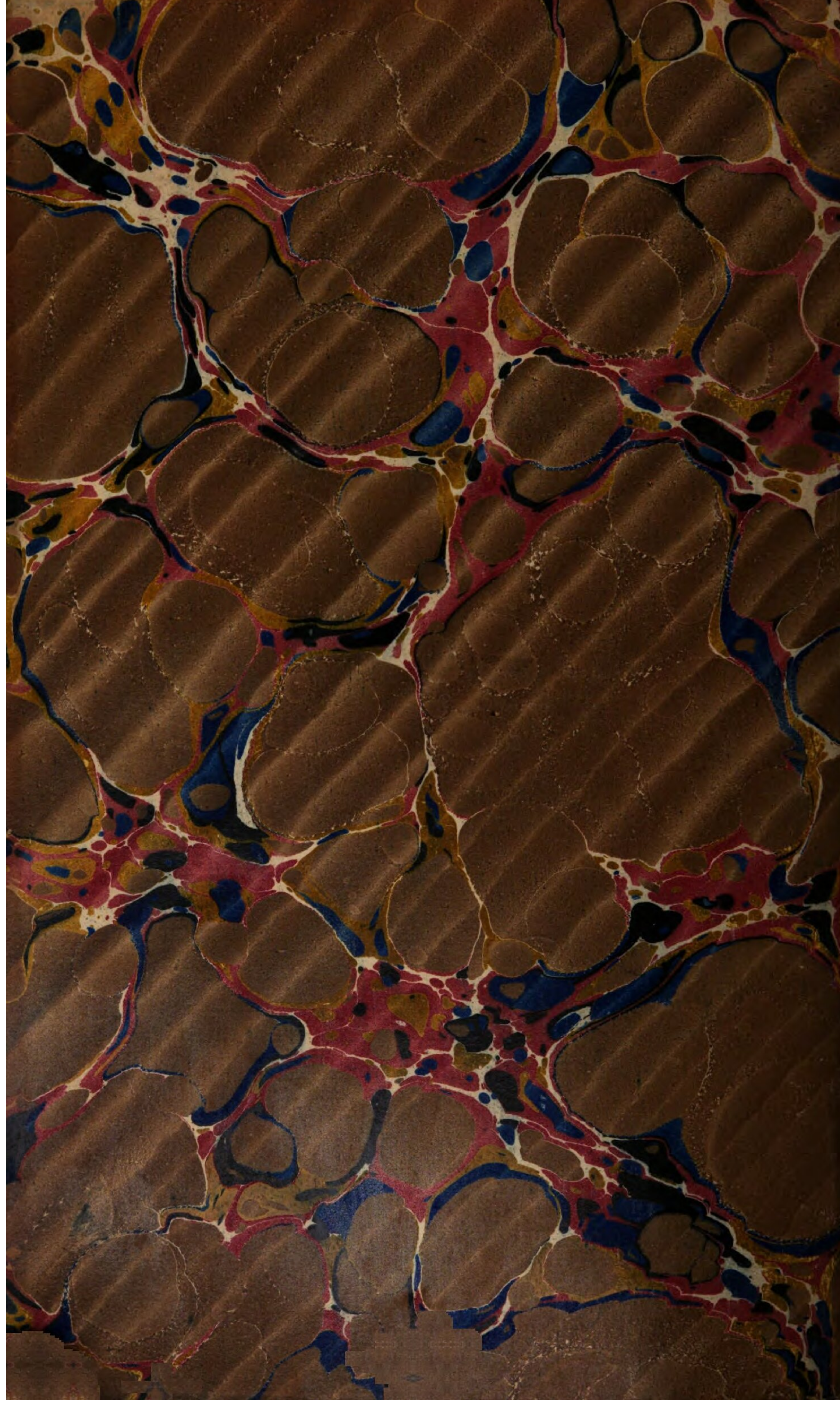
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